UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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HAVE YOU EVER SAID

"Oh, if I could live my life over, how different I would make it"?

If you say that and mean it, you are living your life over—living it just as you lived it before. Your mind is your life; your thoughts are the acts of your life. To improve your life you will have to begin now to do better than you did in the past. No past folly can be greater than the folly of reliving past folly. No past mistake can be greater than the mistake of reliving the past mistake.

If you are going to commit folly and mistake, for the sake of variety let folly and mistake be new. The monotony of repetition will bore you.

You know that you cannot relive your life in the time sense of life. Be sensible: Begin with your best wisdom, where you are. Do not moralize about reliving: Live anew!—*I. O. S.*

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THY KINGDOM COME

By HAZEL JOHNSON

Oh, vanish thoughts of fear and self!
And may I cast my greed for wealth
Outside life's portal;
And living grow as Jesus grew
In wisdom, through the Father's power,
Now doing as a daily task
God's will toward every man—each hour
The life immortal!

Now let my fear-bound vision free
To mold for all eternity
As God intended,
In service fitting perfectly
My niche within his perfect plan.
To rightly use God's energy
Is peace and plenty for each man—
And bondage ended!

STEADFASTLY BEHOLDING CHRIST

By CHARLES FILLMORE

OUR text is from II Corinthians 5:14-20: "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again. Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know *him so* no more. Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new." The Second Epistle to the Corinthians, and especially this extract which is the basis of our lesson, is considered by theologians as the most mystical and the most puzzling of Paul's writings. It teaches the relation that Christ, and especially the death of Christ, has to the whole Christian world. Paul claimed that one man's death to sin included the dissolution of sin consciousness in the whole human family.

Paul taught plainly that one man dying to sin, all die; one man living in God, all live in God. It is impossible from a personal standpoint to understand this unity. Considering man as a personal being, one cannot conceive him as having unity with Christ. To understand the relation of man to Christ, one must understand the true nature of Christ. To ninety-nine people out of a hundred Christ means Jesus. But Paul did not so understand. A careful reading of the Scriptures discloses that the writers made a distinction between Christ and Jesus. Christ is the incarnating principle of the God-man, a man of higher type than Jesus, who was the personal manifestation. When this distinction between Christ and Jesus is made, we begin to clear up the situation and so we find the key to the very mystical

letter which Paul wrote to the Corinthians. Understanding of this difference between Christ and Jesus is important to those who are following Jesus in the regeneration.

We should emphasize this because upon it and its application to our immediate individual lives depends the development of the superman in us. We are told very plainly in the New Testament that "as many as were baptized into Christ did put on Christ." Putting on Christ involves putting off another man or another consciousness of man. An understanding of Being reveals that mind and states of consciousness are at the base of all existence. An expansive ideal of man builds an identity like itself and destroys or transforms an inferior ideal of man. An understanding of this gives us the key to the mystery of the death of Jesus. We also see the possibility of resolving ourselves into any state of mind that the I AM in us chooses. One may be an intellectual giant and know nothing about spiritual things, or a physical giant and know nothing about intellectual things; also one can be both a physical and an intellectual giant and know absolutely nothing about spiritual things. But no one can put on Christ until both the physical and the intellectual are made subject to the spiritual. The intellectual and the physical man must be transformed, which involves the destruction or death of error in mind and body. The death of the error or carnal mind in Jesus was a long-drawn process. The agony of Gethsemane was ended in the "It is finished" of the cross.

The error thoughts of men have formed a state of consciousness called the adversary or carnal mind. The carnal mind is the sinner that causes the diseases that result in death of the body. Up to the time of Jesus no one knew how to overcome the ravages of this great enemy, although God had promised that it should finally be brought into subjection. Jesus won this greatest of

all victories: He submitted to death and arose superior to it. By mastering carnality he opened the way for all men to attain eternal life. "He died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and arose again."

We must lose or eliminate the carnal or fleshly sense of life and appropriate the spiritual consciousness of life. This is losing life to find it again in Spirit. It is putting off the old man and putting on the new. The carnal mind dies in some part of one's consciousness every time an error thought is overcome. The superman, the Christ, is built up with every true thought.

Jesus Christ appeared and worked as a personal entity, but he accomplished his ends not in personality but in his Spirit. Therefore we should not worship his personality nor look upon him in a personal way as our savior. As Paul plainly teaches in our text, "Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know *him so* no more." Right here is the key, the crux of the whole process of putting on Christ: we must begin without delay to see Christ as a working principle in every man's spiritual consciousness. In other words, what was true of one man, Jesus of Nazareth, is true of every man who enters into the same state of mind that he entered. Paul pointed to the work of the creative mind when he said, "Beholding as in a mirror the glory of the Lord, [we] are transformed into the same image from glory to glory, even as from the Lord the Spirit." The Christ mind transforms those who claim it and give themselves up to its guidance. "Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new."

The body, the "creature," is renewed under a right application of the saving grace of the Lord Jesus Christ. Healing the body was a most important part of Jesus' ministry, and it should be of like importance in the minis-

try of every follower of his. Jesus renewed his body and charged it with spiritual life before the final test on the cross. So we who follow him should bear the signs of our overcoming in our bodies. We should heal ourselves and others of bodily ills, because those ills are evidence that the carnal mind is at work in us and will kill our bodies unless we heal them through Christ. Jesus promised that healing should be one of the signs of a true believer.

However, body healing is not the supreme goal of the Christ life. The supreme goal is understanding of Truth. When man understands Truth and raises his whole consciousness to the spiritual standard which Truth reveals as possible, he creates a new body, "Old things are . . . become new." The natural body is restored. Physical health is transformed to spiritual reality. A healthy body on the natural plane is necessary to the influx of the Christ body. So it is written that John the Baptist comes first to restore all things before the advent of the Christ. "That which is natural; then that which is spiritual," is the law of evolution of man. Involution, or spiritual creation, is the reverse of this, as explained in the first chapter of Genesis.

If man had not asserted his right to follow his own will and learn by experiment, we should be harmoniously evolving from a perfectly natural state to a spiritual state, without the tragedy of death as a disturbing factor.

But God has provided a way out of our mistakes: He has made it possible for us to form a new state of consciousness as Jesus did, by obedience to the Christ mind. This new state of consciousness may be formed not only by obedience to the Christ mind, but by faith in the power of that mind to save both soul and body. The selfish carnal consciousness has darkened our minds until we do not see the light of Spirit in which we exist.

"The light shineth in the darkness; and the darkness apprehended it not." To see and feel the light we must have faith that it is a real light and that it is an intelligent though invisible mind principle always present to our higher thoughts.

Divine Mind imaged original spiritual man and man in turn must image his own perfection in order to manifest it. The eye of faith, by which the spiritually minded live, is the imagination. The ideal man is imaged by every man. In day dreams, longings, and aspirations man sees himself great, good, pure, powerful, wise, and generous; but the grind of materiality demands immediate attention and man's ideals are submerged in the grunt and sweat of weary life. Religion, based upon understanding of creative law, is the only thing that will lift man out of his sordid materiality. When the formative power of mind is understood and applied in even a small degree, the "kingdom of the heavens," so often allegorically illustrated by Jesus, is opened to man and he realizes that he has found the way of escape from his material prison.

Begin right now to think of yourself as the express image and likeness of an all-wise and all-powerful mind in which you live, move, and have your being. Imagine what kind of man you would create if you had the power. You would, of course, design a perfect man and give him power to demonstrate perfection. That is just what God did: He made man spiritually perfect like himself. That perfect man is his son, Christ, who is the pattern for all men. Christ is the express image of the Father; Christ is the Father's only begotten son. When we understand this great truth and enter wholeheartedly into the work of expressing the Christ image in our characters, we are the beloved of God. Then the God mind begins to work in our minds and in our bodies. This is what Paul meant by his little-understood words, "until Christ be formed in you."

Jesus is the outstanding example for all men of one who manifested the perfect man imaged by God. He not only manifested the perfect man created by God for all men, but he taught the law of that manifestation. We have not understood him because we have not understood ourselves.

We have looked upon ourselves as material; by so doing we have put the stamp of materiality upon soul and body until they have been mentally mesmerized into that false condition. Jesus broke the spell of our race hypnosis by boldly declaring the allness of Spirit. His declaration, "God is Spirit: and they that worship him must worship in spirit and truth," shattered the race consciousness of the personality of God and opened the world thought to a truer concept of creative law. He tapped the great spiritual reservoir of life and substance and boldly claimed that all who ate (appropriated) that substance and drank (imbibed) that life should never see death. Jesus discovered the spiritual truth that all things are from Spirit and are Spirit, that man at the core of his being is like his source, Spirit. "The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works."

Why has no believer since the time of Jesus been saved from death? The answer is that the followers of Jesus have not appreciated or understood the work they have to do in redeeming soul and body from error and sin. Not understanding the law they have assumed that Jesus was the divinely appointed substitute for all those who accept him as their savior, and that in some miraculous way his blood shed upon the cross cleanses the sinner and relieves him from the effects of his sins.

Spiritually Jesus did destroy the mental miasma of sin, evil, and death for the whole race, and we all reap the benefits of his overcoming when we in thought enter his spiritual atmosphere. But to reap the benefit of his overcoming, we must think as he thought, and must in-

corporate into our minds and our bodies the attributes of God as he incorporated them into his mind and his body. "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."

Christians have overworked the substitution idea and thereby failed to profit by the scientific laws involved in following Jesus in the regeneration. Believers who stress the personality of Jesus, without understanding the work of Spirit in him, wholly shift the burden of salvation from themselves to the Lord, forgetting the admonition, "Work out your own salvation with fear and trembling."

Not understanding the spiritual law involved in the redemption of man from sin, disease, and death, the followers of Jesus have materialized and personalized him and his teaching until they have lost the Holy Spirit power which he gave to them. The discoveries of modern mental science have stimulated faith in spiritual power. Those discoveries have their parallel in the teachings of Jesus. For instance it is found that anger burns up the cells of the body. Jesus said, "Every one who is angry with his brother shall be in danger of the judgment" (Matt. 5:22). Modern psychology says that all sensation is in mind. Jesus said, "Every one that looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). Psychology teaches that the personal ego is the source of all kinds of irrational thoughts and destructive tendencies in mind and body. Jesus called the personal ego the evil one, the adversary, the devil. He said, "Fear him who is able to destroy both soul and body in hell [Gehenna]" (Matt. 10:28). Psychology says that there is a superconsciousness in man that can be cultivated until the whole man tunes in to a realm of consciousness that transcends the human mind, even touching the sublime. Jesus called this superconsciousness Christ. He told his disciples that this supermind

had existed before him, before David; that he was the Lord Jehovah, because David had so called him. You will find this lesson of Jesus to his disciples on the real character of Christ the superman, in three Gospels: Matt. 22:42; Mark 12:35; and Luke 20:41.

It is absorbingly interesting to study the Bible in the light of modern mental science. Jesus especially had a thorough understanding of man, the trinity of spirit, soul, and body, and of their intimate conscious unity in Divine Mind. "Have this mind in you, which was also in Christ Jesus," said Paul.

When man develops the higher powers of his mind he opens a new world to his sight. This world is new to the awakened discoverer only. It has always existed and has been known to the spiritually awakened in every age. Jesus was familiar with this inner realm, which he called the "kingdom of the heavens" (erroneously translated "kingdom of heaven" in the New Testament.) The unawakened spiritually, not having quickened the faculties that relate man to the spiritual kingdom, have imagined it to be a place somewhere in the heavens.

It is true that Jesus taught that he was preparing a place for those who follow him in spiritual unfoldment, but that place or abode will be known only to those who attain the I AM consciousness of Jesus. "Where I am, *there* ye may be also" (John 14:3). He told his disciples whom he had spiritually quickened, "Whither I go, ye know the way" (John 14:4). Thomas, representing intellectual understanding, protested, "How know we the way?" Jesus said to him: "I am the way, and the truth, and the life: no one cometh unto the Father, but by me. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him" (John 14:6-7). They continued to protest that they did not know the Father and had not seen him, but Jesus insisted that he had

given them sufficient evidence of the God Spirit in him, man. "He that hath seen me hath seen the Father; how sayest thou, Show us the Father? Believest thou not that I am in the Father, and the Father in me?"

Jesus did not teach that he was the exclusive son of God, but that we are all essentially sons of God. Jesus, through faith, demonstrated his sonship by his life and works. He plainly taught that like attainment was possible to all who develop such faith as he had and exercise it as he did. "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do . . . And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:12-13).

The personality of Jesus is the stumblingblock of the Christian world today. His personality has been exalted until it has shut out the true understanding of his spirituality. Emphasis has been put upon Jesus as the only begotten son of God, and all other men the progeny of Adam. Jesus did not teach this. He said that when man reaches a certain "day" or degree of consciousness, perfect unity in the Father will be common property. Read this testimony in John 14:20: "In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."

Casual thoughts are sometimes of great value. One of these may prove the key to open for us a yet unknown apartment in the palace of truth, or a yet unexplored tract in the paradise of sentiment that environs it.—*John Foster.*

Great thoughts reduced to practice become great acts.—*Hazlitt.*

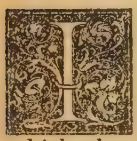
CAROLINE NAPIER

A TRUE RECORD

FOREWORD BY EDITORS

The following story is the true history of a woman who has won a fine success in her chosen profession and in her personal life. Fictitious names are used for the persons mentioned in the story.

Chapter I



I WAS brought up by French nurses, most of whom I disliked intensely. One pulled my hair unmercifully when she brushed it. Another carried a large umbrella into which she dropped flowers that she had stolen in the park, while she glanced with sharp black eyes over her shoulder and said, "Naugh-ty-po-lice-man, naugh-ty-po-lice-man." A third, of whom I was really terrified, helped herself to my childish strings of gold and coral beads, which she insisted I had given her, while I hid under a table, too frightened to protest.

My clothes came from Paris and my hair was frizzed. I had shoes and stockings to match each frock—I did not wear dresses.

Several months of each year my mother traveled abroad. I was part of her escort. In my smart, abbreviated clothes, I accompanied her to Paris, to Rome, to the Riviera. As a small child I spoke French well and spoke English with an accent.

Later I was sent to a New York finishing school, where absurd quantities of flowers and candy came for me every week. From there I went to Germany to study music, for which I had a great love, and for which I had displayed talent.

An old friend of my mother's, a woman who was in straitened circumstances, chaperoned several of us. We lived very comfortably, went to the theater or to the opera every other night, worked very hard under an

unsparing master of the old school, and associated, in our leisure moments, with whatever German persons of title happened to be about.

At the end of two years I was summoned home to find that my father's mills had failed and his health had broken down. He went to a sanatorium from which he never again emerged.

Then my mother showed her New England mettle. Adversity made her a very wonderful woman.

As for me, on the boat coming home I had met the man I was to marry. We were both very young. I was nineteen and he was twenty-two. He was very attractive—and we were on shipboard.

His family had a great deal of money. Money had never meant much to me; I had always had everything it could buy and I had no conception of what its lack meant. Last, but not least, my mother approved of the match; and so we were married.

I was naturally very domestic and I was quite willing to give up the idea of becoming a concert pianist. I did not, however, want to give up my music entirely, as so many girls do when they marry. I had a piano and spent from three to four hours a day at it, because so far as I was concerned music was an essential of life.

I became very much interested in teaching—in education generally—but primarily in the teaching of music. I had gone through a very difficult and thorough course of technical studies in Germany, and I realized that love of music would have to be ineradicably deep-rooted in a person to withstand the prescribed routine of deadly practice and monotonous scale thumping. I also had unpleasant memories of childish music lessons—which I had done my best to avoid—of enforced and miserable practicings done under compulsion, to the maddening wooden click of the metronome. It seemed to me that there was much too little music and much too much useless technique. What I wanted was to be able to play

things I loved and wanted to hear; and I wanted to play them easily and without notes. I found that other people wanted that, too, but didn't expect to get it.

I had a kindergarten class with a friend of mine in the slums, and one day the children became very unruly. I said to my friend, "Mary, play something—that may quiet them." She opened her eyes wide. "Play!" she said, "why, I haven't my notes!" She had studied for years—"performed brilliantly," as they say—and couldn't even sit down and play Yankee Doodle or any other simple thing by ear for those children. So I played and we soon had them quieted. This gave me food for thought.

We are not all going to be concert pianists, but music is almost as necessary to life as air—or so it seems to me—and what most of us want is to be able to sit down at the piano and play simple, pleasant things that we like to hear. Before we can play in this way we must be able to hear the fundamental harmonies of tunes in our own minds. Most of us can hear the tunes themselves easily enough; it's the bass that bothers us—and say what you like, one-finger playing has its limitations, and palls after a while.

Very well, then, what we want is to be able to hear inwardly an easy, harmonic bass that will suffice. So I began to listen. I found that there were three basic chords which every one can learn to hear. (I make no exceptions; the thing has been proved hundreds of times.) Those chords and their variations will make a simple, harmonious bass for any tune that any one wants to play, because they are fundamental harmonies.

So I began to teach the children to listen for the basic chords, and I found that instead of hating to practice music lessons they began to love it, because they were not just learning like parrots but were really doing something and really understood what they were doing.

They couldn't sham it. If they did they got the wrong notes.

Happy music lessons are far from impossible, and the pleasure they afford is not a deterrent to thoroughness of knowledge and technique; far from it. The inner knowledge that comes to the child or to the adult who has learned the art of listening inwardly and expressing outwardly what he hears, is an invaluable asset in the building up of a well balanced and a happy life.

I did not need money then, so of course I did not take it for giving these lessons. Besides the children's class I had a class of department store cash girls. It was all wonderful training for that which was to come, but I had no idea of that fact then.

Except in music I had at that time no very strong opinions or desires of my own. My mother-in-law, however, was a person of very dominating character. My husband and I, after we had been married a little while, went to spend the week-end with his parents, who lived outside New York City—and we stayed seven years. I happened to love my mother-in-law very dearly and there was no real reason why we should not live with her, if it made her happy. Two of our children were born under her roof. Of course I could no longer have my classes in New York, but I found country children who wanted to study music, and I spent as much time as ever at my piano. It was at that time I had my first experience with mental healing.

I had been practicing hours each day because I was supposed to give a recital for some charity or other. A hard, very painful lump, called a weeping sinew, had developed on my wrist. I was afraid I should not be able to use my hand. The doctor said that the only thing to do, if poulticing wouldn't work—and it wouldn't —was to smash the thing. This idea did not appeal to me.

I met Mrs. S—— on the street.

"Caroline, my dear," she said, "we're looking forward to hearing you play."

"I'm afraid I may not be able to play," I said. "I have this miserable thing on my wrist and it's so painful I can't use my hand." I held out my hand and showed her the weeping sinew. It was a horrid lump.

"Well," she said, "you'd better get my Society of Silent Unity to cure it."

"Your what?"

"My Society of Silent Unity. It's a group of people in Kansas City who do extraordinary healing of all sorts."

"Do you mean mentally?"

"Yes."

"Oh!"

Up to that time I had not thought much about mental healing except as a theory. Philosophy was my other great interest besides music. A bookstore had a standing order to send me everything published of a philosophical nature. I had read most of the philosophical books that I could find. So I knew what Mrs. S—— meant, but I was rather skeptical about the practical results of her system. I was far from realizing then the power of mind, the power of thought; but I was desperate enough to try anything.

"All right," I said, "I'll try. But how do you pay them? Do they charge for healing?"

"No. You simply send what you think it has been worth to you—if you want to. You don't have to send anything if you don't want to; they will help you just the same."

I liked the sound of Unity, not because I didn't want to pay for what I got but because I liked the sound of the name. Mrs. S—— gave me the address and I went home and wrote them a letter—and a very unconvinced letter it was—asking them to treat my weeping sinew. In a few days I got a letter from Unity saying

that they were treating my weeping sinew. A few days later the lump was gone. I could hardly believe my eyes. I showed my hand to my mother-in-law and she was sure that I must have done something. But I had done nothing—except write the letter to Unity asking for help. And of course I gave the recital.

When my first child was born she was extremely delicate. She soon developed acute anæmia and became steadily weaker and more and more sad and ill. People who saw her shook their heads in a way that terrified me. The doctors seemed unable to do anything. Then I thought of Unity and I wrote again and asked for their help. How slow I had been to learn! I had been miraculously cured of a weeping sinew, yet I did not at once turn to the same source of healing for my child. It seemed as if I always had to be desperate before I turned to God. When the letters and instructions came from Silent Unity telling me what to do and say for my baby, with my whole heart I gave myself up to following the directions. I dismissed the nurse and took entire charge of my child myself, so that she might be surrounded by thoughts of the right kind. I kept my mind, as steadily as I was able, filled with the idea, the belief, the knowledge that she was God's child and therefore perfect. I believed that the infinite life force was in her; I believed that she was strong and whole. I said everything I was told to say and believed what I was told to believe. I kept it up and kept it up, and the baby got steadily better and then entirely well.

Many persons seem ashamed of the word "God." If you want to experience spiritual healing you must not mind using statements about God, no matter how embarrassing it may be to your intellect. To get the best results you must have the simple and credulous point of view of a child. Christ said, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." You must not only be willing

to make these statements but you must believe them with all your might; otherwise they won't work. The effect of your prayers may be nullified by your half-heartedness or by your unbelief. You cannot serve God and mammon, and by mammon I mean the purely material, visible circumstance—the thing that seems to be true. God demands only one thing: that we believe in something we cannot see—in the face of everything, no matter if it seems impossible. That is not easy to do. Many persons—because they cannot see God and because they can realize only the distressing circumstances of their lives—do not believe it possible for him to adjust their lives for them, easily, magically, and perfectly. Believe, refuse to worry, and allow God to help you.

For three more years I lived the life of the average rich young matron of the day. I had few worries. My second child, a boy, was born so easily and quickly that he arrived before the doctor did. That also was Unity.

Then a financial panic came along and wiped out my father-in-law's firm, together with many others. Almost all our property was sold. We moved to a small house to lessen expenses, and things gradually became more difficult.

There is a question that has always had great fascination for me, the question of fate. We seem to be meant to do or be certain things. It is as though we were pushed or forced into things whether or not we desire them at the time—as though we could not help ourselves.

> "There's a divinity that shapes our ends,
> Rough-hew them how we will."

Shakespeare must have been aware of the outer shaping power that gives one things to do or sets one in the midst of things the use of which one cannot at the time comprehend. Our safest course is to trust God's will and rely upon it, instead of upon our own. No man really knows what is best for him; when we try to cir-

cumvent or resist experiences that are forced upon us we are only putting off something that is meant to help us find what we really want most, or what we are meant to have.

And so I was not to be allowed to be a member of the class of idle rich, into which I had been born. Twice in the course of a few years I had been deprived, both times through the unforeseen and total loss of great fortunes, of the stagnation of a perfectly comfortable life. Not that I now consider it a deprivation, but at that time I did not understand it at all. It was as if there was something I had to do or be, something I had to learn and give to the world, and to that end it was necessary that I should experience the vicissitudes of poverty, that I should be capable of shouldering great responsibility, of standing on my own feet, and of relying on my own judgment. It seemed as if there was something that I must come to understand; something, connected with faith in God, that I must learn to live by before I should be capable of doing what I was meant to do.

I was in the school of humanity and was forced to learn fast.

Within the next six years two more children were born to us. Financially our affairs had never gotten back to their previous basis, although we had almost everything we needed: a pleasant small house, a maid, and a nurse for the children. My husband had never been really trained to support himself and he made less all the time instead of more. Of course, with two more children expenses were heavier. I went through a period of great depression and unhappiness. I sought on all sides for help to relieve me of all the troubles that were besetting me. I was reading Unity continually and a great deal of Yoga philosophy, but failed to make practical application of what I read. I wanted with all my heart to find God, from whom "help *cometh.*"

Chapter II

The Hindus tell us that there are a thousand ways of finding God; that there is no definite rule because no two persons are exactly alike, so that what might illumine one mind might be obscure to another. God is always God, the same in every land and in every tongue, but the realization of his presence is something that no man can have for his brother. However, there is a road that leads to Him, a road that all may follow. That road is the consuming and unceasing desire to find Him, and the lifting of one's thoughts to him in meditation. Perseverance in meditation, the pure, constant thought raised to Him, will have its reward; the soul will find that which it seeks.

In my need and unhappiness I began to meditate. I went about it very seriously and tried to follow the metaphysical rules. At the same hour each day I shut myself into a quiet room at the top of the house and composed myself in a comfortable chair. Then I would shut my eyes, relax my body, and deliberately try to empty my mind of all worries, all fears, and all extraneous thoughts. I tried by so emptying my mind to make it a receptive channel for good. I centered all my attention in the top of my head and with all the steadiness, power, and purity of which I was capable I thought of God and of his attributes, and desired only to find him.

It is not easy at first. Each person lives more deeply imbedded in the material state than he realizes, and until he has done much conscious weeding his mind is much like an overgrown garden. He must become aware of, and learn to know well, his subconscious mind. Sometimes it is a surprising, and none too pleasant, acquaintance, but he must know his mind in order to check and control what is undesirable about it. If he does not do this it will be forever playing him tricks

and creating things for him that he does not need. He should make it his servant instead of being its slave; by so doing he will find it transformed from a devil to an instrument of God. He will find that it is the channel through which flow the inexhaustible help and life that come from God and make man's work stimulating and effortless and joyous. Inspiration is another name for the help that comes from God. The sense of flowing life, of being inspired, the feeling that things are right and easy, ought to be part not only of work but of the whole of life. The way to get it is through the "practice of the presence of God," as Brother Lawrence said.

By way of learning to practice God's presence, cleanse your mind deliberately; deny out of existence that which you do not want and put in its place, by means of affirmation, that which you do want. Never mind how difficult the work seems at first; if you want the object of your desire enough, you will get it. Desire and perseverance will lead you to a sense of the presence of God, to the state of mind that is his kingdom, to a sense of spiritual joy in life for which as yet we have found no words of description. When you realize the Christ that is the divine part of you, then you no longer live in an outer shell, but you live from a source of inner quietness, joy, and security. You no longer grope; life is no longer a meaningless jumble of unfair, chance events; God is always present to show you the way. In him you live and move and have your being.

I began to learn to meditate. Emptying my mind of its trivialities and its fears to the best of my ability, I thought:

"God is love.

"God is life.

"God is health and strength and supply and wisdom.

"God is harmony and joy.

"God is God. God is God.

"There is nothing but God."

I tried to realize Him in all these attributes. When I thought, "God is God," I tried to let my mind be filled with the sense of his name and of his being.

When I thought, "There is nothing but God," I tried to let the limitless, boundless realization of his reality and his presence fill all of me and the endless universe; I tried to become one with the eternity and infinity of His spirit. Then I said, "In Him I live and move and have my being." I tried to be conscious of this truth, tried to rest in the knowledge and the peace that are contained in such a reality. The way to Him is through Jesus Christ, his Son, our Lord. He, Jesus Christ, is "the way, and the truth, and the life." The Christ, the divine being that was in Jesus, is in each one of us. We are the sons of God; I am the son of God. In my meditation I tried to realize that I *was* the son of God.

Little by little, after many long hours of patiently keeping my mind and my heart lifted to Him in meditation, I felt as if there had been an actual expansion of my consciousness, an expansion of my ability to receive mentally and to realize the presence of God. I felt the waves of spirit surround me and lift me away from all the troubles of earth into a great shimmering, limitless sea of light and life where is the peace that passes understanding and the joy for which we have no words of description.

Thus refreshed and with the sense of the silver stream of Being within the core of my heart, I was able to face what came and to do what must be done, without undue fear of faltering. Indeed, so long as I was willing to listen and to obey the inner spirit, God was there to show me the way, and all of life was filled with a jubilant, holy sense of plan and power and righteousness. The only thing that could nullify this feeling was fear. Learning to coördinate two worlds—that is, learning to live in the material and the spiritual world at one

and the same time—is a matter of very delicate balance, of very delicate, unwavering synchronization. Fear is the arch enemy. One good attack of fear and I was an unruddered ship foundering in a merciless sea, swept and torn by all the terrifying, doubting, and destructive thoughts that attack the helplessly material man. I was a lost creature for that time. Fear is the worst, and I believe the only, devil there is, and hell is his abiding place in man's mind.

The hardest thing we have to learn is not to be afraid, to trust in God in spite of any and every outward appearance. It is the little personal self, the little selfish, uneasy *I*, that makes us afraid. That little *I*—the thought, "What will happen to me?"—is that which can chain us all to the devil. But for that *I*, we should all have been gods long ago. What is the sense of limitation but a sense of fear? The personal *I* is afraid because it knows that it has nothing to rely on but itself and it is fully aware of the inadequacy of that self. Once give up that self, be willing to sacrifice every personal selfish motive—behold! there is the God self, the Christ, in whom there is no fear. "He that loseth his life for my sake shall find it." As the old saying goes, "Nothing venture, nothing have." Until you stop being afraid of losing everything you hold most dear, in the sacrifice of the personal self, you will never know the absolute happiness of the spiritual self. You lose nothing but worry and fear. You gain everything. Instead of being a pygmy, a grimacing, cringing puppet, you become a soul cognizant of itself in God.

When I began to meditate I was unhappy. I wanted to get away from the care and the worry of life. I went without food for long periods of time, according to the Yoga system of fasting to increase susceptibility to Spirit. I was not sensible about my fasting and I felt ill and languid. In this state I ran the risk of having unhealthful psychic experiences of all sorts. It is a very

real danger and one not to be tampered with by any one who desires to keep his balance.

Neglect of the body will certainly have its effect on the mind. The Hindus say, "All is One," meaning all is God or Spirit. So if all is Spirit, matter is a manifestation of Spirit. Science has admitted that matter is nonsolid, that the electrons, of which matter is composed, are in a state of perpetual motion. The body is as much spirit as the soul but it is spirit vibrating at a lower rate. I began by disregarding my body entirely, but I gradually came to the conclusion, through sad experience, that the body is the instrument of the soul and cannot safely be disregarded entirely. It has to be kept in good condition, just like any other piece of machinery, if it is to work properly. I emphasize this because of what happened to me when I was very foolish and did not eat a proper amount of food. I carried my fasting to such an extreme that once while I was meditating I got so far away that I seemed to leave my body altogether. I seemed to be hovering above it in the room; I saw myself lying very white and still in my chair as if asleep; then something happened to make me go back, and the next minute I was awake. I never let myself get so far away again, and I took care not to starve myself into so negative a state. It is strange how dearly we love life even when we are unhappy.

I believe that we are given a choice about everything in our lives. We may not realize the fact, but that makes it none the less real. An event presents itself; we choose what it will mean to us, what we shall do with it, or what we shall let it do to us. In that we are free agents. I had chosen to come back and face what there was to face, but I also felt that I had been helped to do it. In other words, there is a mighty force outside our ineffectualness, one that is there to help us. We become conscious of this power when we rely on God and not on ourselves or on the outward event.

And now life began to push me toward my work again. My husband, unable to find a satisfactory job in New York, was offered one in the West. We decided that he had better take it. I would be left alone in the East with the children because there was not enough money to permit us all to go. It seemed to be the only thing to do; and so we did it. Neither my husband nor I knew then that I was to support the four children unaided from that time on. But that's how it turned out. My husband's job paid him so little that he could not send much money home. By the time he had been gone a month or two I ceased to count on getting remittances from him.

Then, to earn a living for my children and myself, I began to teach music in earnest.

At that time there were few women in the professional world. Woman's place was very much in the home. Economically she was an entirely dependent creature. Any woman who left her home, from necessity or for any other reason, had a hard row to hoe. I did not escape unpleasantness.

I began by teaching the children of my intimate friends. The opportunity was a godsend to me, and I am far from complaining—but I do not believe that those friends realized the subtle change that took place in our relations. It would have to be experienced to be realized. It was an unconscious mental shift—something they could not help. The loss of a few thousand dollars made it necessary for me to come to their houses to teach their children music—which is, fundamentally, I think, the greatest and most necessary of all the arts—and, presto! the old relations of friendship were gone, changed—just slightly, of course, and never deliberately—to superior and inferior.

We seldom attempt to make teachers feel proud of their calling, yet their work is part of the basis on which our civilization stands. The change was just a tinge,

of course, a mental tinge; but, oh, how it hurt! Perhaps my own supersensitiveness, all my own consciousness of my altered position, made the trouble—but I do not really think so. Other teachers have felt such things, and told me so. The mental attitude of the employer makes it very difficult for the servant to respect himself or to regard his work as a profession. It is a cruel and destructive thing, and people ought to realize what needless harm such an attitude of mind does to the person toward whom it is directed.

However if we are strong to endure hardships we build character. We get nothing without working for it; we get nothing unless we have earned it. We deserve a thing only when we have earned it. Life puts us into one set of conditions or another and we have to conquer not only those conditions but any unpleasant qualities that may attach to them as conditions, before they are removed from us, or are nullified by our attitude of inner calm and of inner superiority to them. You may pretend that you do not mind being treated as a dependent, but all the while you are sick at heart about it and thinking about it quite as much as about your work. You have to learn to sink yourself in your work; after you have done that, the sincerity and worth of your work will establish you among your fellows in the degree of respect that you deserve. Such is the law of compensation, and it is never unjust. There is no such thing as injustice; there is only the sadness of lack of understanding. Self-pity is an insidious form of self-indulgence that is very hard to forego, as I know from experience; but until we have the strength of character to give it up we do not progress.

Nothing given is ever lost or unrequited. You receive the equivalent of what you give; perhaps many years later, perhaps immediately, but you do receive it.

Long before I needed money I taught because I wanted to and because there were children eager to

learn to play, children whose parents could not afford to give them lessons. When we lived in the country I taught several children whose parents were not well off. One of these children happened to be the nephew of a prominent orchestra conductor in one of our large cities; this man had heard the child play and watched his progress unknown to me. When the conductor opened a large school he sent for me and asked me to teach there. Of course I thought the opportunity a wonderful one. I went to see him.

"But I'm not really a teacher," I said. "I have never taught in any school."

"I have heard what you are doing with my nephew, that is enough," he replied. "Some teachers are born, not made. I want you to teach here."

If I had not given those free lessons I never should have had that job.

I have known many magnificent persons. They are the unforgettable flashes of nobility in life. One that I want to tell you about was the children's nurse. She was a wonderful, capable, bright Irishwoman. When I found that I could no longer afford to have a separate nurse for the children I went to her and said, "Josey, I'm terribly sorry but I'll have to let you go because I can't afford to pay you any longer."

She looked at me out of her bright blue eyes—a look I shall never forget. Then she said:

"Why, Mrs. Napier, do you think it's because of the money that I work for you?"

She stayed two years without any wages, and all that time she took the same splendid care of the children that she had taken before. She would have stayed forever, if there hadn't been a batch of her young cousins across the way that needed her badly. It was hard to persuade her that "her children" were sufficiently grown to be left to the very capable hands of Anna.

Anna was another person in whom I was more than

fortunate. I don't know what I should have done without her. She took entire charge of the house and the children, and made it possible for me to be away from home without worry. If I had had a less capable, a less fine or absolutely trustworthy person to leave the children with, I could not have gone away from home every day with a quiet mind, I could not have gotten enough pupils. I might have had to follow the advice of a rich relative who used to urge me not to try to do anything, but to get a very small place somewhere and do all my own work—sink into that negative slough of the pathetic person who has "seen better days." And my children—what would have become of them? What chance would they have had to lead anything but starved, inferior lives? Deprived of everything beautiful in the way of surroundings, books, music, clothes, people, and all the things that go to make plenty of money such a necessity, their lives would have been horribly cramped and injured. The children had always had lovely things and pleasant surroundings. I still believed firmly in the necessity and importance of the right environment, even though I had little money, and inwardly I scorned the cowardly plan of just giving up and accepting the meager but safe fate of a poor relation, conquered by life. My pride would not let me give up. I couldn't stand the thought of defeat or failure; I have never been able to. I was buoyed up by the secret awareness of the reality of God, of the power and the nearness and the help of his presence. I believed with all my soul that God would guide and help me; that if I trusted him implicitly he would show me the way and would take care of me and my children. He did and he does. To be afraid to have faith in God, to be afraid to live by that faith and only by that faith, is to have faith in the things of fear, in the things of the devil, for he is fear. "Every city or house divided against itself shall not stand."

The unhappy people are those who vacillate, who half believe and half doubt. Not to have believed in the power of something beyond the obvious would have meant utter failure and impossibility to me. That faith has justified itself, proved itself vividly, miraculously, and continuously, over and over again, through all the years that have followed my resolution to abide by it and by it alone.

(The second and final installment of this article will appear in the September issue of *Unity*.)

GO NOT ABROAD IN SEARCH OF HIM

Once in many years, my child, Mushiknava, the musk deer of the hills, is haunted by the breath of musk perfume in its nostrils. It does not know whence that odor comes, but it is like the call of Krishna's flute which none can resist. So the mushiknava runs from jungle to jungle in pursuit of the musk. The poor animal gives up food and drink, sleep and rest. As a child seeks the echo, calling here while echo answers from over the ravine, then crossing the ravine and hearing from this side the answering cry, so it is with the mushiknava. It knows not whence the musk calls—but it must follow over ravines, forests, and hills until at last hungry, tired, exhausted, it steps carelessly, slipping from the crest of some rock and falls mortally broken in body and soul. As a last act before dying it takes pity on itself and licks its breast—and there, there! Behold, the musk pouch has been growing in its very own body. It pants deeply, trying to inhale the fragrance, but it is too late. O my blessed son, do not seek for the perfume of God without, and so perish in the jungle of life, but search thine own soul, and lo! He will be there. Do not fail to feel him within, no matter how thy senses insist that he is like the deceptive echo—outside thyself.—*Mukerji; My Brother's Face.*

THE JOYOUS JOURNEY

By ERNEST C. WILSON

THERE is a hell; its other name is selfishness. Hell is a state of mind. Wherever people are seeking that which is afar, in the hopeless belief that it is unattainable, wherever they seek to get and forcibly retain something from outside themselves, they are in hell.

The love that seeks to draw and hold some one is hell. It is the cause of untold misery.

The desire that seeks to attract prosperity, that grasps and holds and fears to lose, is hell.

All these unhappinesses come from a sense of separateness. So long as we see health, happiness, love, and bounty as things outside ourselves, we strain and reach after them. We place the emphasis on attaining that which we have not. Things elude us. There is no strong, holding, attracting power in this consciousness. Usually there is fear, which is a repellent force.

There is a heaven; its other name is giving.

Heaven, too, is a state of mind. It is the light; hell is the shadow. Wherever people are seeking the inner Spirit, wherever they are giving it expression, there is a bit of heaven.

The love that gives is heaven; the desire that serves is heaven; attaining to the consciousness of God's indwelling is heaven.

Heaven is knowing that we are one with all we need; the man who has that knowledge is a complete being, expressing God's completeness. Every experience which reveals that inner completeness is a part of heaven; every exercise of our dominion over sense is heaven; every discovery of God in others is heaven.

Within us is all that we are seeking to gain from the outer world. Within us are potential happiness, health, and wealth. Only by discovering, cultivating,

and sharing these rich treasures of Spirit can we call them into expression in our lives.

We are like lodestones: We can attract and hold only in proportion to our inner power. A little ten-cent horseshoe magnet can hold a steel pin; a great electric magnet can hold and transport a giant locomotive. The inner power determines the holding power. The great electric magnet holds the engine not alone by the energy that is stored up within it, but also by the even greater energy to which it has access—the energy of the electric power plant with which it is connected.

We are strong or weak according to the degree of the inner attractive force that we have called into expression. Its metaphysical name is love; when it is put into action it is service.

We can have only that which we know or believe ourselves to have. If we have not within us a thorough consciousness of health our hold upon that quality is likely to be uncertain and unstable.

We might inherit or otherwise come into the possession of large sums of money, yet unless we had an interior consciousness of wealth, it would run through our fingers.

What we hold by effort is not yet truly ours. When we have made a thing ours, by discovering it within, it will be held to us by eternal bonds of unity; it will be attracted to us and will remain without great outward effort upon our part; we are lodestones to the things we have found within ourselves.

I have said that selfishness is hell. It is so; for to want very much something that seems foreign to us, to desire possessions that we must slave to get and struggle to hold—surely this is the height of unhappiness. To live each moment in dread of what the next moment may bring is to die a thousand deaths. We sometimes see this wretchedness between a married couple, who are uncertain of each other's love. They are jealous,

fearful, unhappy. They are not yet sure of the nature of love. They still think it is something that claims and draws and binds. Mothers sometimes love their children thus desperately, to the distress and disaster of both. Subconsciously, in such instances, people seem to have the idea that love is a thing wholly remote and apart from themselves. They are seeking to get something from another, perhaps to be loved instead of to love. True love is the antithesis of this; it is first within ourselves, only secondarily within another; it does not claim or draw or bind, but gives and gives and gives. All that it acquires it has by giving.

We see this same law illustrated in the man who gives his life to the amassing of riches. All too often they do not make him happy. Often he loses his health. He is a slave to what he seeks to own. This comes about not because God would have his children poor, but because the only real richness is in what we give. Wise and loving giving brings a sure recompense; a wealth that takes nothing from our happiness or health; that makes no one the poorer in enriching us. Such wealth cannot be wrested from us; we would not withhold were some one to try, for the wealth of Spirit is inexhaustible, and if need arise we can always call forth more to meet it.

Many a man would buy his health with money. Serums, transplanted glands, mineral baths, drugs, all manner of outward things he seeks. Their benefits are usually fleeting, if they exist at all, because they are based upon the great illusion of getting. We are not separated from the things we need. God has placed them all within us; our health lies in giving them expression. When we persistently look away for all our good we are, in effect, denying God's presence and power within us. The body, mentally severed from its source of strength and vital energy, repines. We may

make ever so many worded affirmations, yet we are living a denial until we turn to the power within.

Christ's teaching of the law of harmony with our world is that we receive as we give. The giving must come first. We must give what we would possess. We have, and can have, only that which we give away.

Suppose a singer were to think, "I will never sing a note until I am paid $1,000 for it." If any one should be so foolish as to proffer the sum he would be cheated. The song would probably not be worth five cents. No, it is not in such a manner that we find abundance.

The singer must give his first tremulous song; the more freely, fearlessly, and without restraint he gives, the better the song will be. Each time he gives it will be a little bit better. So he will grow. Then some happy day some one will be glad to give him the thousand dollars for his song—perhaps many thousands of dollars. But if he sings most worthily it will not be merely for money; it will be for the joy of singing; it will be because he is overflowing with the rich spirit of song. Singing is the singer's individual channel of prosperity, his expression of service, his declaration of God's loving presence.

Much has been written about heaven; much has been written about hell. Much more could be written, and unavoidably it will be. There is more that has been lived of both—too little, perhaps, of the one; too much, undoubtedly, of the other.

We have been confused in our direction of energies. We have been seeking heaven as a place where we shall possess all manner of things; where we shall live—not avowedly, but actually—in great selfishness. Ask the man in the street what his idea of bliss is. He will answer in terms of getting what he seems to lack. If he lacks money, he will say, "A million dollars!" If he has a sense of being powerless, he will call for

power. If he has not learned to love wisely, he may seek gratification of the senses. All too often, what he desires is the selfish possession of something.

Students go to Truth teachers and healers every day. They want health. They want happiness. They want money. They will sometimes add, "For the good I can do," which is a well-sounding phrase, and no doubt true upon occasion. Seldom does any one ask to be worthy of health, to be worthy of happiness, to be worthy of riches.

How fooled we have been by our ideas of heaven! Heaven is not getting; it is giving. Do we not think of heaven as the abode of God? Is not the whole nature of God that of giving? Has not the Master taught us that God's kingdom is within? Only as we know the richness and the power that are within do we discover our own ability to give—a power that grows greater with every good we share. Only thus can we come consciously into the joy and freedom, the happiness and harmony, of the seemingly magical realm where Christ is King. With every grasping, fearfully-holding thought and act we push ourselves away from heaven—that is to say, away from the consciousness which is heaven.

Occasionally a writer has seen this clearly. Arthur Christopher Benson, in "Child of the Dawn" (now out of print), hints at it when he allegorically pictures people who have been very wicked as being in a place where every selfish wish is granted, where every desire, however sensual or unworthy, is fulfilled. For a time they find pleasure in this strange abode, but soon satiation follows. So much selfishness is stifling. The poor, misled inhabitants begin to feel strange new longings that cannot be satisfied. They wish to be of some use to one another. They wish to be needed. They long to do something for others. But there is no need that, in their present state, they can fill for others. There is

nothing they can do. So they begin to seek ways of giving, and inevitably they find themselves in heaven. Even Adam, in a potentially heavenly Eden, was self-evicted from his seraphic state by selfishness, and had to set about, through labor and much travail of body and spirit, reconstructing in the world—which is after all the right place for it—a heaven that should exclude the poisonous tempter. In all the time since, though heaven has not been thrust upon us, it has ever been at hand, and always we may enter it, through the blessed portals of free giving.

Soon or late we learn God's blessed truth that we are enriched by what we give. The capacity to give is not one of possessions, but of being. "Love will find out the way," is a trite old saying, but true; and truest when we add, "to give!" Only what we give can we hold about us in the way that the world describes as owning. What we give is the measure of what we have.

To know that we are health, that we are happiness, that we are bounty; to know that these are not of the outer world, but of Spirit; to know that we must radiate them from richness of spirit in order to have them brought forth into manifestation—this is the sunlit, joyous way to heaven, the way that Adam lost, that has remained lost to many for long periods of time.

Heaven is knowing who and what we are. God's kingdom comes, and his will is done when we find this inward wealth and share it. All the wealth we ever possess is the wealth we pour out from our own innate richness.

To deny Spirit is to impoverish ourselves by everything we grasp and hold. The fear of loss, the belief that it is possible really to love and yet to lack—this is the consciousness that has created what men call hell. But it is not real; it is only the name for what might be real were not God's love greater than ours.

Divine love creates, builds, renews, attracts into our outward lives things that picture the truth of Spirit. Learning to give as God gives is the great lesson, the great triumph, and the crowning achievement of the man who long ago deserted his Edenic state in favor of experience. In it we come to know God, and through knowing him we find ourselves in his kingdom. It is a joyous journey—back to God!

THE INTERPRETATION OF SCRIPTURE

In the first place, it cannot be too often repeated that the Bible is a spiritual book and is not intended as a textbook upon astronomy or any other physical science. Its imagery, its parables, even its narratives are all intended to teach spiritual lessons, not to impart merely intellectual knowledge. These spiritual lessons "must be spiritually discerned," according to the statement of the Scripture itself. Read in the letter merely, the Scripture is apt to mislead the reader. . . .

The holy city, the New Jerusalem, which the Revelator saw descending "from God out of heaven" is not a physical city or an earthly kingdom any more than the kingdom of God which Jesus preached is earthly. It is a condition or state of harmony, strength, and peace which reigns in the soul of him who has God's spirit as its tenant. So the new heaven and the new earth have no reference to the physical planet upon which we dwell. These come to men when "the tabernacle of God is with men," when "He dwells with them." Then, as the Revelator declares, "They shall be His people, and God himself shall be with them and be their God." "These words are true and faithful," as the Revelator asserts, but they have no reference to the physical earth. They can become a reality here while the old world is still turning on its axis as well as anywhere or at any time.—*San Jose (Calif.) Mercury Herald.*

A LETTER—AND UNITY'S ANSWER

IF THERE were an insurmountable barrier in your path to happiness and if you believed absolutely the word of Christ, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you," yet after years of faith the mountain remained, what should you do spiritually, mentally, physically, with such a condition?

I am suffering from hope deferred and my heart is sick; I am filled with the notion that my effort is all useless. The grinding monotony of the same old condition day by day, month by month, is getting on my nerves.

In your letter you use the words "insurmountable barriers." Does not this prove that you have named the condition insurmountable? Whatever you name anything, so it is to you, and if you believe that the condition you have mentioned is beyond the possibilities of removal, all your affirmations and prayers will be useless. Jesus said, "According to your faith be it done unto you." It seems to me that your faith has been in the mountain rather than in the power which removes the mountain from the path. That power is unwavering faith and trust in God. If water falling drop by drop will wear away the hardest rock, continual recognition of the absoluteness of God's power will change adamant into substance which yields to Spirit.

You ask what I should do, "spiritually, mentally, and physically, with such a condition." Physically, if there were anything whatsoever in the outer that I could do to help solve the problem, I should certainly do it. Mentally, I should charge my mind, my heart, and my soul with the knowledge that with God all things are possible. Then I should thankfully praise God for the work that he is doing in me, through me, and for me to bring about the right adjustment of this condition. Spiritually, I should not try to do God's

work for him. I should commit my way to the Lord, expecting him to give me illumination of Spirit, which would be a light upon my path and a guide to my footsteps. I should say to Him, "Father, I leave this matter in your hands," knowing that in thus resigning myself and my problems to his keeping I should have removed the mountain from my own consciousness and given it over to God.

Many times we delay the fulfillment of our prayers through our impatience to have it at once. We should remind ourselves that with God there is no time, as man knows time, but that the degree of unfoldment of the soul is the only measure.

You speak of the "grinding monotony of the same old conditions day by day." The finest of metals must be polished and repolished many times to bring out its full luster. If the metal could speak it might rebel against this polishing process; likewise we may not realize that we are precious in God's sight and that the polishing process of the eternal grind is working out God's purpose in us.

EACH MINUTE IS A ROOM

Each minute is a room we build,
Part of the house wherein 'tis willed
We still must live our whole lives through.
Not only we, but, too,
Those others who
Will follow us. Then let us take
With care the bricks and stones to make
The wall and floor,
The sill and door,
So that this room a place may be
Where we and they eternally
In peace and deep content may dwell;
Let us build soberly and well.

—Mary Carolyn Davies; The New Outlook.

THE PURPOSE OF UNITY

UNITY magazine, which is published monthly by Unity School of Christianity, is a handbook of Christian healing and Christian living.

The purpose of Unity School is not to found a new sect but to teach people to make a practical application of what they already have (potentially) through their church affiliations.

Unity School stands independent as an exponent of practical Christianity, teaching the application of the doctrine of Jesus Christ in all the affairs of life.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health, how it brings man into understanding of divine law, harmony, health, and peace, here and now.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of the personal man, in all that you read and in all that you hear from others.

As we go on in our searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our lives and from our doctrine. There would be no difference of opinion among Christian people if human ideas did not prevail to a great extent, for there is but one Truth, and we shall see eye to eye when Truth is attained in its purity.

Unity School has a department devoted to healing. For information concerning this department (which is called Silent Unity), see page 168.

THE HOME

LESSONS

By FRANCES G. HOUGHTON

THE BIG living room with its comfortable, shabby furniture was much cluttered up. Outside, the robins were singing, the sun was shining brightly—even while it was going to bed—and the trees and the flowers were bursting into bloom. Alice Gregory marked assiduously at a pile of papers. There were threads of silver in her hair, although she was still young. Every now and then she sighed deeply and audibly.

Somehow things looked dreary for Alice. She had been left alone in her early twenties with two children to care for, and without adequate means of support. Her present teaching position was the result of great effort on her part. Life seemed an eternal struggle, an eternal whirl of teaching, study, teaching, study, of effort to make ends meet.

Dozens of times a day—even now as she marked papers—she wondered what life was all about—what was the use of living. Why had she been put there? What was she achieving? To be sure there were the children, but without her they would be better off financially, and just as well off in other ways, she thought ruefully. She was nearly always too busy or too tired to enjoy them.

This particular spring evening her life seemed unbearable. She had struggled so; she was so tired. She couldn't even enjoy the robins and the pussy willows, she thought with a wave of self-pity. The living room was untidy. She realized the fact and it

annoyed her. "But how can I do everything?" she thought impatiently, as she graded papers.

Presently the door opened and a small boy, her youngest son, came in.

" 'Lo, Mother," he said.

" 'Lo, Son," she smiled as she glanced up.

He proceeded to ransack a closet. As he pulled and hauled he talked.

"Say, Mother, we had a fine poem in school today —'Flanders Field,' you know?"

"Yes," answered his mother. "Sad, isn't it?"

"I don't know," absently answered the boy, who had selected a bat and was leaving the room. "I was thinking of the torch part."

"The torch part—the torch part." "To you from failing hands we throw the torch; be yours to hold it high." As Alice marked papers the words came into her mind again and again, until the red crayon marks themselves seemed to be little red torches.

Presently the door opened and her eldest son came in. Considerately he turned on the light, for dusk was settling over the room. "Supper started?" he asked. Glancing about and learning that the answer was in the negative, he continued, "I'll help. Let's have waffles."

His mother laid aside her papers and together they went into the kitchen. Together they got flour and eggs and milk. The smaller son came in and brought out the griddle. "Why isn't life always like this?" rebelliously thought Alice.

"Say," mused the larger boy as his mother beat the batter rhythmically, "wasn't the pony express great? We read about it in school today—how every fellow took what was given him to carry, without even knowing what he carried, and rode on to the next one. Course, *every* fellow couldn't be in on the finish, but

wasn't it great just to be a rider? Supposing a rider had failed," he finished in a hushed voice.

It suddenly seemed to Alice that she had had a vision. She looked searchingly at her little sons, and seemed called upon for a contribution.

"Why, sonnies, that's life. Most of us don't see the achievement; we never get to the glory of the finish. We are just the riders. But it *is* great just to be relay riders, and to know that we are doing bravely the part planned for us, even though we don't understand it."

"Like carrying the torch," affirmed the smaller son.

"Yes," she said, patting his head, "like carrying the torch."

The phrase echoed to the center of her being, and caused a little flush of shame to show on her cheeks, but she straightened her shoulders purposefully. Not only would she ride bravely on and carry the torch, she resolved, but by her example her sons would learn the truest and bravest way to carry on. She, as well as her children, had learned a lesson, for the lessons from school which they had brought her had taught her the lesson of life.

TO SET THE WORLD REJOICING

There's never a rose in all the world but makes some green spray sweeter,
There's never a wind in all the sky but makes some bird wing fleeter;
There's never a star but brings to heaven some silver radiance tender.
And never a rosy cloud but helps to crown the sunset splendor.
No robin but may thrill some heart, his dream like gladness voicing:
God gives us all some small sweet way to set the world rejoicing.

—*Selected.*

A BOY FINDS PRAYER PRACTICABLE

By H. S. H.

WHEN MY thirteen-year-old son, homeward bound from school, met his mother and me at the station, almost his first question was: "Would God change my examination papers after I wrote them?"

The inquiries which followed on the heels of this remarkable question brought out these facts: The lad's monthly marks had placed him as number 8 in his class. When midyear examinations were to be taken, without any suggestion from anybody, he went to the school chapel and prayed for success in examinations, devoting twenty minutes to petition.

"One of the boys saw me kneeling there. He told the rest of the boys and they laughed at me," he said.

"What did you do?" we asked.

"I kept going in to pray before each examination."

"How about the boys' laughing at you?"

"Before the fourth examination there were five boys in the chapel, praying. And of those five boys, four got the four highest marks in the class for the examinations. Instead of being eighth in my class, as I had been in monthly marks, I came out third in the class."

"What did the boys say to that—the boys who laughed?"

"When my marks were put up on the board every one went to look at them and now the whole class say that they are going to go into the chapel to pray before the next examinations."

When I asked my little son why he had asked, "Would God change my examination papers after I wrote them?" he replied that he had no idea, when he was doing the work that he was doing any better than usual.

The natural assumption from this seems to be that, relieved by his praying of the usual sense of stress and strain, his very effortlessness made upon him the impression that he was proceeding at his usual gait, whereas he was doing much better.

LIFE IS WHAT WE MAKE IT

C. Ernest Wade

WE CAN make life "one grand sweet song" (without the tremolo). We can make the song vocal, and broadcast it to a yearning world.

All the physical man-power in the world could not hold back one tidal wave, but Jesus spoke and quieted a turbulent sea.

We are slow to learn that similar power is inherent within us. Life *is* what we make it; after we learn how to make it, we can make it what we will. The waves of a stormy sea can fling and toss a billion tons of shipping like so many straws; yet the spoken word with the spiritual power back of it smoothed such a storm into calm and the Master went back to his pillow.

But we—we cry out, and fling up despairing arms, and sink, not knowing that the Christ power lives within us, to save and to secure.

The power is ours, and we have the right to use it for all good; but we have not the right to neglect using it.

It is time for us to discard Adam as our father and to claim the heritage of omnipotence from God our father. With omnipotence ours, surely life will be what we want it to be.

We set our own boundaries, and the stakes can make it as small as a cell, or as wide as a whole realm.

Claim for yourself infinitude and eternity of well-being and well-doing!

MOTHERHOOD DEPARTMENT

THE GLORY OF MOTHERHOOD

It is true that we are looking forward to the day when men shall have overcome death—when there will be no more death upon the earth. No doubt when that time shall have come, God in his wisdom will provide a way out of the suffering of motherhood as we see it today. Until that time arrives, however, let us realize that God is using the mothers of the race to bring into it those little souls who, with greater opportunities, greater spiritual unfoldment, better mental training, and stronger physical bodies, will be able to advance from the point which we have reached to greater and nobler attainments.

If it be true that mother love is next to the love of God, it is equally true that through the love of our mothers we have become conscious of the love of God. It is the love of the mother that has been showered upon us from our earliest infancy, that saw in our innocent pranks, not the beginning of criminal tendencies, but the unfolding of those higher qualities, that has enabled us to reach the point which we have now attained. For be it said of mothers that they are able to look beyond the seeming into the real; back of that which seems to be they are able to see the great men and women that we are to become, and, because we realize the power of thought, we can see how their thought has helped us to reach the point where we now are. . . .

Man is a threefold being, spirit, mind, and body. Through the development of these qualities and through the influence of his mother he is improved—made capable of facing life in a higher and nobler way. There is some magical element in motherhood which transforms the average woman from selfishness into

unselfishness; something that takes her mind off herself and makes her interested in those about her.

When a little babe is born into the world its mother loves it and seeks in every way, physically, mentally, and spiritually, to aid it to live. From its earliest moments she looks after its little body and sees that it has the proper food, clothing, and environment. Because she loves her own child she never comes into the presence of another child without loving it too. She forgets herself in order to help her child to meet victoriously the struggle that confronts him in life. It is this mystical element in motherhood that enables the mother to forget herself.—*Rex Morgan.*

The Motherhood department of Silent Unity has a course of lessons for prospective mothers. These lessons are sent, one at a time in answer to report of previous month, to meet the need of each month of pregnancy.

Silent Unity is glad to receive children's letters also, and children who are old enough should be encouraged to write for themselves.

San Diego, Calif.—I asked your spiritual ministry for my wife, who was to become a mother. The birth was almost painless. The baby came before the doctor got to the house. I am very thankful for your prayers.—*G. F. R.*

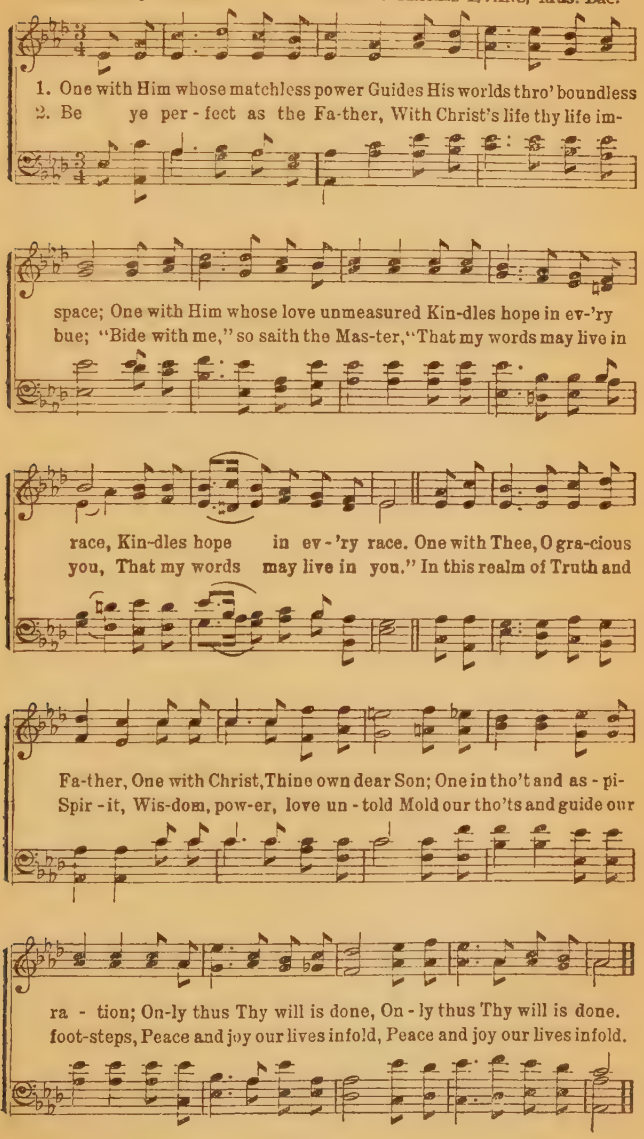
San Antonio, Tex.—I cannot begin to tell you of all the good I am receiving through study of your motherhood course.—*Mrs. H. W. W.*

Hayward, Calif.—The value of your kind help through the period of my pregnancy cannot be estimated. I was twelve minutes in the delivery room, and I walked there. I have a beautiful baby girl that weighs eight and one quarter pounds. I am able to do all my own work, and to nurse my baby. I thank you for your wonderful aid. —*Mrs. C. P. W.*

Plateau, Ala.—I received the Unity literature about a month ago, and the booklet from the Motherhood department especially appealed to me. I did as it directed and no one can imagine the help that I have derived from it alone.—*Mrs. W. W. M.*

ONENESS WITH GOD

ELIZABETH J. MOYER GEORGE MARKS EVANS, Mus. Bac.


1. One with Him whose matchless power Guides His worlds thro' boundless
2. Be ye per - fect as the Fa-ther, With Christ's life thy life im-
space; One with Him whose love unmeasured Kin-dles hope in ev-'ry
bue; "Bide with me," so saith the Mas-ter, "That my words may live in
race, Kin-dles hope in ev - 'ry race. One with Thee, O gra-cious
you, That my words may live in you." In this realm of Truth and
Fa-ther, One with Christ, Thine own dear Son; One in tho't and as - pi-
Spir - it, Wis-dom, pow-er, love un - told Mold our tho'ts and guide our
ra - tion; On-ly thus Thy will is done, On - ly thus Thy will is done.
foot-steps, Peace and joy our lives infold, Peace and joy our lives infold.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

THE OMNIPOTENT PROVIDER

Jehovah is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.

—*King David's experience.*

Father in heaven, we give thanks for this evidence of Thee as our never failing supply; we look upon this food as a means for the furtherance of thy great plan, the establishment of thy kingdom here on earth, as it is now in heaven. We ask that we may always abide in the consciousness of the nearness of thee as our substance, realizing that we need never lack any good thing. In the name of the great demonstrator, Amen. —*J. E. B.*

Dear Lord, we see thy omnipresent good providing for us freely and generously, and we accept with gratitude and praise thy loving care and provision.—*M. P.*

Our Father-Mother, we thank thee for this food. Teach us to use it to build ourselves into strong and useful members of thy great human family. Amen. —*A. K.*

A HOUSE BLESSING

The beauty of the house is order.
The blessing of the house is content.
The glory of the house is hospitality.
The crown of the house is Godlikeness.

—*Selected.*

SUNDAY LESSONS

Unity Sunday lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for truth, and the truth itself will convince you.

LESSON 6, AUGUST 7, 1927.

Unity Subject—A LESSON IN LOVE.

International Subject—DAVID SPARES SAUL. —I Sam. 26:7-14, 17, 21.

7. So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the place of the wagons, with his spear stuck in the ground at his head; and Abner and the people lay round about him.

8. Then said Abishai to David, God hath delivered up thine enemy into thy hand this day: now therefore let me smite him, I pray thee, with the spear to the earth at one stroke, and I will not smite him the second time.

9. And David said to Abishai, Destroy him not; for who can put forth his hand against Jehovah's anointed, and be guiltless?

10. And David said, As Jehovah liveth, Jehovah will smite him; or his day shall come to die; or he shall go down into battle, and perish.

11. Jehovah forbid that I should put forth my hand against Jehovah's anointed: but now take, I pray thee, the spear that is at his head, and the cruse of water, and let us go.

12. So David took the spear and the cruse of water from Saul's head; and they gat them away: and no man saw it, nor knew it, neither did any awake; for they were all asleep, because a deep sleep from Jehovah was fallen upon them.

13. Then David went over to the other side, and stood on the top of the mountain afar off; a great space being between them;

14. And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?

17. And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king.

21. Then said Saul, I have sinned: return, my son David; for I will no more do thee harm, because my life was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

GOLDEN TEXT—*Be not overcome of evil, but overcome evil with good.*—Rom. 12:21.

SILENT PRAYER—*The forgiving love of Jesus Christ, which is always constructive, is expressed in me.*

The perverse will softens, and it manifests a forgiving, relenting spirit, when it sees magnanimity in an enemy. The war between the head and the heart is for control. The head (Saul) feels that gradually it is being undermined by the heart (David), and that eventually it will lose its rulership. Jealousy is the root of the adverse, destructive thought that the will (Saul) sends out with intent to kill love (David).

The will is directing the affairs of man, under sufferance. The will could be deposed if the mightier power, love, would so decree, but it is never the desire of love to destroy. Love is protective and constructive always.

The arrogant will thinks that its dictates will prevail always. But there are laws of action and reaction in the external realms where it functions, and eventually these laws establish the proper balance of power between will and love. Activity in sense consciousness is followed by sleep, and in this quietness of the senses man places himself in the power of his better nature.

In sleep the turmoil of sense is stilled. The thoughts of destruction and violence, which fill the consciousness dominated by the almost insane personal will (Saul),

are for a time quiet. But sleep is not necessary to the spiritual side of one's being; David (love) was not asleep.

The sense consciousness produces such friction in its ignorant use of thought that it soon dissipates the vitality of the system, and like an engine out of steam, it stops—it sleeps. Then the spiritual planes of Being impress their ideas upon the outer mentality. Dreams often are important revealers of spiritual truths, and those who are open to the inner teacher may be instructed in this manner.

Sleep is a great harmonizer of discordant thoughts. We do not know the deep mysteries of sleep and what goes on in the soul when the sense man is in repose. Those who get into the deep silence in meditation produce in themselves results similar to results produced by sleep—rejuvenation. All of the outer thoughts are stilled, the vital forces are quickened, and the I AM listens to the "still small voice." One may also see symbols, feel the inner forces, or catch divine ideas fresh from the fountainhead. Those who are expert in this concentration of attention upon inner planes of Being, find that great rest and peace come to them, and upon emerging from one of these sweet periods of communion with the Lord they feel as if they had had a night's refreshing sleep. From this we are assured that if man constantly were in mental touch with the perfectly adjusted ideas of Divine Mind he would never need to lose consciousness in the negation called sleep.

Death is but a prolonged sleep; it is the result of thought inharmony so great that the body cannot stand the strain, and collapses. Then, instead of being in a body, man finds that he is in the realm of thought without an avenue adequate to full expression, and he is forced by the law again to build a new organism from the cell up.

Saul (will) was asleep with his whole army. Abner

(light, intelligence), the captain of his host, signifies the intellect. "Saul lay sleeping within the place of the wagons." The wagons represent the activities of the body. Saul's soldiers were gathered about him and the wagons. His spear was stuck in the ground at his head; this represents the office of the will as the projector of thought.

While the mind of sense and the disobedient will are in repose, love (David), with the Father's gift or presence (Abishai), comes to the camp. The resistant will is utterly powerless when the person is asleep and, were they so inclined, the persecuted faculties of his being could destroy the will and entirely do away with the fighting, resisting attitude of thought. But love will not destroy anything that has good in it, and so the will is spared.

In this lesson is portrayed the ability of the soul to make its character felt in man's life even when he is directly opposed to its laws. Saul was softened by this evidence of David's ability and goodness, and became repentant. In his acknowledgment that he had sinned, we have evidence that the developing soul realizes that it is in the wrong.

Confession is good for man. Self-analysis is a necessary movement in the mind of the neophyte. If your course has been unjust, and if your better nature makes an appeal for its rights, you will do well to admit the truth about the matter. When man takes this attitude he feels an awakening of the divine impulses of his soul. He grows closer to God by becoming more Godlike in thought and act.

QUESTIONS

1. Does the will lose its rulership when love is developed?
2. Has love ever any desire to work destructively?
3. How does sleep place man in the power of his

better nature? Why is sleep necessary to man? What does sleep do for man?

4. In what respect is the silence similar to sleep?
5. What is portrayed in this lesson?
6. What effect does confession have upon the soul?

Lesson 7, August 14, 1927.

Unity Subject—CONSCIOUSNESS OF SPIRIT RE-ESTABLISHED.

International Subject—DAVID BRINGS THE ARK TO JERUSALEM.—II Sam. 2:3, 4; 5:1-3; 6:12-15.

3. And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4. And the men of Judah came, and there they anointed David king over the house of Judah.

1. Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

2. In times past, when Saul was king over us, it was thou that leddest out and broughtest in Israel: and Jehovah said to thee, Thou shalt be shepherd of my people Israel, and thou shalt be prince over Israel.

3. So all the elders of Israel came to the king to Hebron; and king David made a covenant with them in Hebron before Jehovah: and they anointed David king over Israel.

12. And it was told king David, saying, Jehovah hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. And David went and brought up the ark of God from the house of Obed-edom into the city of David with joy.

13. And it was so, that, when they that bare the ark of Jehovah had gone six paces, he sacrificed an ox and a fatling.

14. And David danced before Jehovah with all his might; and David was girded with a linen ephod.

15. So David and all the house of Israel brought up

the ark of Jehovah with shouting, and with the sound of the trumpet.

GOLDEN TEXT—
We shall be satisfied with the goodness of thy house, Thy holy temple.

—Psalms 65:4.

SILENT PRAYER—*Because I work in harmony with the divine law, I am conscious of my inner spiritual self, and I am filled with peace and joy.*

In the first part of today's lesson David is made king over Israel (love rules in spiritual consciousness).

The heart is the love center in man's consciousness, but there must be union between wisdom and love (head and heart). David asked Jehovah whether he should go up into any of the cities of Judah, and Jehovah said to him, "Go up . . . unto Hebron." (See verse 1 of chapter 2). Hebron signifies the front brain, the seat of conscious thought. When the Lord told David to go up to the cities of Judah, especially Hebron, he was pointing the way to a harmonious coöperation between the indwelling love of the heart and the understanding of the head.

The gathering of the tribes of Israel at Hebron to acknowledge David as king, represents the conscious recognition by all the thoughts that love will reign supreme in the consciousness. Love henceforth will feed the thoughts (the people) and love will be prince over Israel. (See verses 1-3 of chapter 5, of the lesson.) This union of head and heart is the great spiritual movement that is to take place next in the whole race. Out of the house of David has come Christ Jesus, and his reign shall cover the earth.

The ark of the covenant represents the original law of divinity in man's being. It is a covenant, or agreement, between the Father and the Son that the latter shall inherit all the good of his infinite Source. "All

things whatsoever the Father hath are mine" (John 16:15).

This original spiritual spark is a very sacred, holy thing, because upon its development man's immortality depends. It is represented as occupying the most holy place in the temple and as being protected and cared for with great devotion.

All that man is in consciousness has been brought forth from this central spiritual spark. Because man does not understand the value of divine illumination, he does not cultivate its increase and often ignores it. His attention is taken up with things of sense to the utter exclusion of Spirit.

Having conquered the Philistines and other aliens in his dominion, David abandoned warfare and began to give attention to spiritual things. When the mind is turbulent and contentious, Spirit is not in evidence; but when peace is restored the thoughts turn to God. In individual consciousness, when that which the ark of the covenant signifies is removed from the heart center (city of Jerusalem), the spiritual forces are scattered. Without a substantial basis from which to operate, no definite spiritual unfoldment can occur. It was necessary, therefore, to reëstablish this holy meeting place, as David, king of love, well knew. So he had the ark of the covenant brought from the house of Abinadab, "in the hill" (II Sam. 6:3), or superconsciousness.

When Spirit is again brought to consciousness, music, the expression of joy and gladness, fills the soul. But in moving from place to place, Spirit comes into contact with states of consciousness that are out of harmony with divine law. The threshing floor of Nacon (II Sam. 6:6) represents such an experience; it symbolizes a phase of thought in which destruction rules.

Uzzah (II Sam. 6:6) is symbolical of human strength. When the oxen, representing divine-natural strength, "stumbled," the effort from the human side to

steady the spiritual met with a quick reaction from the law. This reaction is, in the narrative, "the anger of Jehovah," to bring out forcibly the resistance of Spirit to mortal intervention. After a thing is put into the care of Spirit, it should not be touched by mortal thought. If it is entrusted to the Lord, he will bring it to pass.

When man allows the mortal part of himself to act in place of the spiritual, and is defeated, he often rebels, or is "displeased." He cannot see why strength of muscle is not just as good as strength of Spirit, and in his confusion he says, "How shall the ark of Jehovah come unto me?" (See verses 1-9 of I Sam. 6.)

The meaning of Obed-edom (verse 12 of our lesson) is "servant of Edom." The name signifies that which believes in serving others; it especially pertains to looking to the physical comfort of others. Because the ark rested in the house of Obed-edom, great blessings were poured out upon all that dwelt in the house.

After David had fully learned the lesson that working with the law always brings good, and that disobedience is the cause of destruction, he was able to place the ark of the covenant in the city of Jerusalem. This action brought such peace and harmony and spiritual progression as hitherto had not been realized by the Israelites.

QUESTIONS

1. What is the significance of David's being made king over Israel?
2. What does Hebron typify? What is the significance of the gathering of the tribes of Israel at Hebron to acknowledge David as king?
3. What does the ark of the covenant represent?
4. Upon what does man's immortality depend?
5. In what attitude does the mind turn to God most readily?

6. What happens when Spirit is restored to man's consciousness?

7. What lesson did David have to learn before he was able successfully to bring the ark of the covenant into Jerusalem?

Lesson 8, August 21, 1927.

Unity Subject—MAN: THE TRUE TEMPLE OF GOD.

International Subject—GOD'S PROMISE TO DAVID.—I Chron. 17:1-12.

1. And it came to pass, when David dwelt in his house, that David said to Nathan the prophet, Lo, I dwell in a house of cedar, but the ark of the covenant of Jehovah *dwelleth* under curtains.

2. And Nathan said unto David, Do all that is in thy heart; for God is with thee.

3. And it came to pass the same night, that the word of God came to Nathan, saying,

4. Go and tell David my servant, Thus saith Jehovah, Thou shalt not build me a house to dwell in:

5. For I have not dwelt in a house since the day that I brought up Israel, unto this day, but have gone from tent to tent, and from *one* tabernacle *to another*.

6. In all places wherein I have walked with all Israel, spake I a word with any of the judges of Israel, whom I commanded to be shepherd of my people, saying, Why have ye not built me a house of cedar?

7. Now therefore thus shalt thou say unto my servant David, Thus saith Jehovah of hosts, I took thee from the sheepcote, from following the sheep, that thou shouldest be prince over my people Israel:

8. And I have been with thee whithersoever thou hast gone, and have cut off all thine enemies from before thee; and I will make thee a name, like unto the name of the great ones that are in the earth.

9. And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness waste them any more, as at the first,

10. And *as* from the day that I commanded judges to be over my people Israel; and I will subdue all thine enemies. Moreover I tell thee that Jehovah will build thee a house.

11. And it shall come to pass, when thy days are fulfilled that thou must go to be with thy fathers, that I will set up thy seed after thee, who shall be of thy sons; and I will establish his kingdom.

12. He shall build me a house, and I will establish his throne for ever.

GOLDEN TEXT—

Thy throne, O God, is forever and ever;
And the sceptre of uprightness is the sceptre of thy kingdom.

—Heb. 1:8.

SILENT PRAYER—*I am in God, and God is in me, abiding forever.*

David, thankful for his many blessings, felt that since he had built a house for himself he should also erect a fitting house for "the ark of the covenant" to dwell in. The symbology here is that love enthroned in the spiritually awakening individual causes him to perceive that he has built a body for his soul, but his spirit is still in temporary quarters. He begins to realize that both soul and body must become spiritual, abiding, that they may be made into a permanent dwelling place for the Spirit of God.

In the evolution of man the natural body is formed first, and the spiritual body comes into expression later. "That is not first which is spiritual, but that which is natural; then that which is spiritual," says Paul. But desire for a body corresponding to the attributes of Spirit arises in man, and foretells the construction of such a body.

David was not allowed to build the temple for the Lord, because he was a man of war. (See I Chron. 22:8; 28:3.) Having had to resist the onslaughts of

opposing forces again and again, David had become combative. Such a state of mind resists even Spirit when it begins its regenerative work in the consciousness; consequently it must be dissolved wholly, and a new mentality or "son" must be established. This "son" was Solomon, the wise, whose reign was wisdom and peace; he knew how to build the temple for the Lord.

David was allowed to gather the materials for the great temple, but was not allowed to construct it. When man reaches the limit of mere physical existence he is desirous of something better, his soul reaches out for the enduring things of life. What is the worth of a span of life running only threescore and ten years? About the time that a man begins to live, he finds his body falling into decay. Such experiences cause thinking minds to long for more enduring bodies. The interest in longevity and the various expedients for prolonging human life are evidences of man's desire for immortal flesh. This desire will lead to attainment; the advice that the prophet Nathan gave to David, "Do all that is in thy heart; for God is with thee," is good advice for all men. Although a quarrelsome or combative state of mind cannot build an immortal body, it may lay the foundation by realizing that the thing is possible in Spirit, through the activity of spiritual laws.

David was succeeded by his son Solomon, who built the Lord's house at Jerusalem. From this historical fact we learn that as we pass from the warrior phase of mind to the wise and peaceful state, wherein we become sages instead of captains, we shall be shown by Spirit how to build our bodies into enduring temples of God. We live in an age more advanced than the one in which Solomon lived—the age of Jesus Christ. The great body temple for the Lord can be built now more easily than it ever could have been built before. "Your body is a temple of the Holy Spirit which is in you . . . glorify God therefore in your body." "For we are a

temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

The promise that God made to David (see verses 7 to end of lesson) signifies the assurance in each individual, as he reaches the degree of development suggested in this lesson about David, that he shall be established forever in Spirit, made abiding and enduring in soul and body.

The Spirit of God has always been with each one of us, and always shall be with us, as our life, our strength, our wisdom, our all-sufficiency. This truth will become more apparent to us as we advance from one stage of spiritual unfoldment to another.

Jehovah will build us a house (verse 10) as we learn to trust more securely in the one Presence and Power. This house will be like God himself, spiritual, abiding, enduring. But before this can come to pass we must go from the David to the Solomon phase of consciousness, from the warring, resistant state of mind to the more Christlike one of peace and true spiritual understanding. Only in peace and harmony can we make real spiritual progress; only when we are in such a state can the Christ express perfectly in us.

QUESTIONS

1. What is symbolized by David's desire to build a house for "the ark of the covenant of Jehovah" to dwell in?

2. Why was David not allowed to build the temple? What does this signify?

3. What causes thinking minds to long for more enduring bodies?

4. What is the significance of the fact that David was succeeded by Solomon, who built the Lord's house at Jerusalem?

5. What is the significance of the promise that God made to David?

6. What kind of house will Jehovah build for us?
7. What state of mind must we have before we can make real spiritual progress?

Lesson 9, August 28, 1927.

Unity Subject—A LESSON IN DIVINE ADJUSTMENT.

International Subject—NATHAN LEADS DAVID TO REPENTANCE.—II Sam. 12:1-10, 13.

1. And Jehovah sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.
2. The rich man had exceeding many flocks and herds;
3. But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.
4. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him.
5. And David's anger was greatly kindled against the man; and he said to Nathan, As Jehovah liveth, the man that hath done this is worthy to die:
6. And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.
7. And Nathan said to David, Thou art the man. Thus saith Jehovah, the God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;
8. And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would have added unto thee such and such things.
9. Wherefore hast thou despised the word of Jehovah, to do that which is evil in his sight? thou hast smitten Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10. Now therefore the sword shall never depart from thy house, because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

13. And David said unto Nathan, I have sinned against Jehovah. And Nathan said unto David, Jehovah also hath put away thy sin; thou shalt not die.

GOLDEN TEXT—*A broken and a contrite heart, O God, thou wilt not despise.*—Psalms 51:17.

SILENT PRAYER—*I watch my thoughts, and I direct them all according to the Christ standard of love, purity, justice, and truth.*

In the chapter that precedes the lesson for today, we find that David had committed two very great sins—adultery and murder. Instead of being with his army protecting his people against the Ammonites, enemies of Israel, "David tarried at Jerusalem." He brought about the death of Uriah, one of his faithful captains, so that he might wed Bathsheba, who had been Uriah's wife. He had Uriah placed at the very front of the army in an exposed position, so that he might be killed by the Ammonites.

In today's lesson, "Jehovah sent Nathan unto David" to tell him of his sin. Nathan means "whom God gave, given, conscience." The significance is very apparent. We may have excused ourselves for shortcomings, for unwise acts, and thought that they were covered up, that they would never be revealed or cause us trouble. But until such matters are adjusted they are always open to the light of the Holy Spirit within us, and our own conscience will keep bringing it to our memory until it is really atoned for. This lesson is one of right adjustment, justice.

Bathsheba means "daughter of an oath, seventh daughter." She represents a certain fulfillment on the natural plane.

Uriah means "my light is Jehovah, Jah is light,

light or fire of the Lord." He signifies spiritual illumination, which is purifying in its character. The activity of the cleansing, refining process of Spirit is hindered in one when he lets lustful desires enter his love consciousness; this is signified by the fact that David (love) had been instrumental in having Uriah killed, that he might cover up his adultery with Uriah's wife, Bathsheba.

Error should be dealt with where it first is recognized as a thought in the mind. If, when David first desired Bathsheba, he had put away the error desire by knowing that he desired only that which was true, pure, and honest, that which was right in the sight of God, that which was his own and not another's, he would have redeemed the thought; he would not have done the error deed, and he would have saved himself much condemnation and troublous reaping. What is of greater moment, he would have expressed God instead of error, and would have had the inner joy which is the result of the assurance of Spirit in one that one has done well.

One of the great lessons taught by this experience of David's is that one should deal at once with an error thought and not let it come to fruition in the consciousness. Jesus said, "Every one that looketh on a woman to lust after her hath committed adultery with her already in his heart," and John said, "Whosoever hateth his brother is a murderer." If one watches his thoughts, if one takes care of an error where it first exists as a thought in his mind, he will overcome error desire. If David had done this, how different would his later life have been.

We must develop a sense of justice. This will aid much in adjusting our thoughts and desires in divine order. Let us pray for the spirit of justice and fairness to abide with us in our dealings with our own faculties and powers, with every phase of our organisms, and with other persons. A keen discrimination and sense of justice will do much toward keeping us from appro-

priating to ourselves that which is not ours, and from dealing unfairly with any phase of our own lives.

This experience of David's shows that even the love nature in man cannot reign supreme in consciousness, unaided by the other faculties of the mind. The will (Saul) fails as a king because of personal selfishness and willfulness. Love (David) falls short because it allows sense to express as lustful desire. The human will needs to be unified with the divine will and guided by understanding and love. Love needs to hold firmly to high ideals of purity and truth, and to exercise good judgment. If we develop any one of the faculties to any great degree above and apart from the others until it virtually rules in us, we shall be sure to fall short somewhere. In order to become fully developed individuals we must develop all of our faculties together, under the direction of the I AM, or the indwelling Christ mind, which is our rightful king.

Though we may repent of an error act and be cleansed from it, we cannot escape fully from the inharmonious and destructive results of our failure to conform to the law. (See the last verse of our lesson.) It is better therefore to seek deliverance before the error is expressed. We may do this if we will but watch our thoughts.

QUESTIONS

1. What is the significance of Nathan's having been sent to David to tell him of his sin?

2. What is signified by David's having been instrumental in having Uriah killed?

3. Where should error be dealt with? What is one of the great lessons that is taught by this experience of David's?

4. Why should we develop a sense of justice?

5. Should any one faculty of the mind be developed apart from the others and be allowed to rule in man's consciousness? Explain.

HEALTH

Jesus Christ is now here, raising me to his consciousness of peace, and I am restored to harmony and health.

People everywhere are looking for quick and sure ways to health. They are often disappointed, because they do not go to the source of health for their remedies. The source of life is God—as men almost universally agree; then God must also be the source of health. God is the health of his people. Are you one of God's people? God's people are those who believe that Christ is the directive head, the one indwelling life, intelligence, and power back of all existence.

Christ in Jesus promised that he would do all things for those who thus believed. Have faith in Christ as the power above every power and you will be healed.

HEALING THOUGHT

August 20 to September 20

Jesus Christ is now here, raising me to his consciousness of peace, and I am restored to harmony and health.

PROSPERITY THOUGHT

August 20 to September 20

Jesus Christ is now here, raising me to his consciousness of the all-providing God substance, and my prosperity is assured.

PROSPERITY

Jesus Christ is now here, raising me to his consciousness of the all-providing God substance, and my prosperity is assured.

When we claim the presence and power of Jesus Christ we open in our minds a door that lets in the inexhaustible substance of Spirit. Think and speak as if Jesus were here and he will be here, to you.

Those who understand the spiritual character of man know that the promise of Jesus, "Lo, I am with you always," is true.

When man develops his spiritual nature he comes into direct touch with the inner source of his being. This mind development opens another and higher kingdom in which the soul functions with greatly increased power. Jesus called this super-realm the kingdom of the heavens. "And whatsoever ye shall ask in my name, that will I do."

THE CHRIST SPIRIT

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

ARBITRATION RATHER THAN A STRIKE

Any agreement of workers to resort to arbitration rather than to a strike to settle differences marks a step forward to the goal enunciated by the Golden Rule. The Editor & Publisher tells of such an agreement, recently introduced into the office of the Manchester (England) Guardian and Manchester Evening News.

The plan was adopted by the vote of the employees themselves, 609 voting in favor of it, 169 opposing it and thirteen being so bitterly against the scheme that they refused to longer work for the newspapers.

The scheme includes all grades and classes of workers, repudiates the strike weapon and calls upon compulsory arbitration, controls the number and training of apprentices and seeks to break down or modify the lines of demarcation between grades of labor that frequently embarrass production.

The new House Society [as the new plan is called] offers to the individual noncontributory pensions for every one with twenty years' service, and at the age of sixty-five a pension of £2 a week. The subscriptions of the members to cover ordinary benefits and expenses of administration are from fourpence to sixpence a week, according to wages. The newspaper gives a subsidy.

The Manchester Guardian works a 48-hour week and has the reputation of paying wages almost as high as any obtaining in England. Its policies are liberal and it has been kindly disposed toward unionism.

PRACTICAL RELIGION

A letter to the editor, clipped from a Glasgow (Scotland) newspaper, tells of the "Spirit of Christ Brotherhood."

The Brotherhood is a movement the object of which is to preach the Gospel . . . Members bind themselves to seek to translate into the actions of their daily life Christ's words and commandments, and to accept as controlling factors

the three great principles of "love to my neighbor," "prayer for others," and "service to all." The Brotherhood insists upon an everyday religion, and Christ in everything—that is, in every department of individual and national life.

THE POWER OF LOVE

Gandhi's famous maxim that love force is the greatest force in the world was also stated by Eugene V. Debs, while he was serving a prison term. He said:

"I have discovered that love is omnipotent. All the forces of earth cannot prevail against it. Hatred, war, cruelty, greed, and lust must all give way before it. It will overthrow all tyrannies. It will empty all prisons. It will not only emancipate the human race eventually, but, to a great extent, it lifts us individually above the struggle while we are in the thick of the fight for human brotherhood."

BITTERNESS HAS DEPARTED

That [materialistic concept of life] roughly represents the atmosphere of my own youth. Vestiges of it still remain; but looking over the world of today and the attitude of leaders in science, we can trace a great, an almost revolutionary, change. Design is beginning to be admitted by many biologists—they are unable to resist the evidence in favor of purpose and plan. In many ways even physical science has been undergoing a revolution. In many ways the teachings of science are being accepted by theologians. The old bitterness has departed, let us hope never to return.—*Sir Oliver Lodge.*

MEDICAL MEN WANT TO KNOW ABOUT SPIRITUAL HEALING

Some time ago the Archbishop of Canterbury appointed an advisory committee on spiritual healing. The committee is composed of leading medical men and of prominent clergy. The doctors are at work, and the following letter signed by them appeared in the British Medical Journal in December:

We, the undersigned medical members of the Archbishop of Canterbury's advisory committee on spiritual healing, should be grateful to any medical practitioner who could supply us with information regarding patients who have received benefit from spiritual healing, whether through an organized mission of healing or individually. We appreciate that names could not be given without the permission of the patients concerned, and although we should like to have them where consent is given, we should, nevertheless, be glad to receive any information that can properly be supplied, as the desire of the committee is to collect evidence as to the value of spiritual healing, and the type of person most likely to be helped by it.

THE GREATEST POWER

The victory for Christian citizenship must be won first in the conscience and practice of the Christian citizen. If it is not won there it cannot be won at all. The greatest power for righteousness in the world today is the uncompromising example of Jesus Christ and the greatest weakness in the forces of righteousness lies in their willingness to be satisfied in themselves with something less than He demanded.—*Canon City American.*

PAID A DEBT OF HONOR AND PROSPERED

An instance of going the second mile is noted in an editorial that appeared in the Fort Smith (Ark.) Times Record last December.

Twelve years ago, Picker [David V. Picker of New York] owed what he considered a debt of honor. It amounted to $100,000. He was in the clothing business at that time, and his creditors gave him receipts in full on all his accounts.

Did Picker accept these and wipe out the transaction? No, indeed. He insisted upon paying his obligations. Gradually, year after year, he has seen the amount decrease. He will enjoy a happy Christmas, for by that time, the entire amount, including interest, will have been paid.

Picker is vice president of one of the largest amusement enterprises in the United States. He has become a prosperous business man. He has proved that honesty pays.

SILENT UNITY

"Be still, and know that I am God."

Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit. Silent Unity can, through the Holy Spirit, reach you in the remotest corner of the world.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions and will bring about harmony.

The expenses of the Silent Unity work are met entirely by the love offerings of those who have received help and of those who wish to help in the work of spreading the Truth.

If your need is urgent, telegraph or telephone us; you may send a letter later. All letters received by Silent Unity are kept confidential. Be sure to give your *full name* and address. Do not address your letter to any individual, but send it direct to

SILENT UNITY DEPARTMENT

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

Cable address: Unity, Kansas City.

EXTRACTS FROM LETTERS

Written by Silent Unity

I have been practicing the Unity teachings nearly two years, and my financial affairs are still as bad as they were when I began.

You have not been practicing Unity for two years, if you have allowed yourself to doubt God's care for you.

Unity has never healed anybody, neither has Unity brought prosperity to any one; healing and prosperity are the results of obeying the laws of God. Unity seeks to show searching humanity the way to find God and to recognize the real self within each one. It teaches that, as a result of one's obeying the law, the necessary things are added to him.

The teacher shows the student how to work a mathematical problem but the student cannot truthfully say that he knows the answer until he lays hold of the rules and works the problem out himself, according to the rules. Neither should he say that the answer is wrong and the rules are not applicable simply because he fails to apply them in the right way. He must go over his work again and again until he finds his mistake.

If you have failed to receive, if we have not made Truth clear to you, know this: Truth is eternal and unchanging; if you have not received, your fault lies in the application of Truth to your life. He is at fault who cannot see the light, for the light is always shining. The remedy is in the consciousness of man. Your real work is to make your spiritual self free from the meshes of the materialism that is holding you in bondage. In the freedom of the self you can truly say, "The Father and I are one." When you have done that, your spiritual powers will be quickened and you will have at your command "all these things."

We find your much quoted statement, "We make our own conditions," a hard saying. My husband, who is kind, self-denying, and has much ability in business, has met with insult and injustice from employers and he seems to have lost all faith in mankind. How can we possibly see the Christ in those who have never given Him a thought, apparently, and who behave so contemptibly? How do we make these hard conditions for ourselves?

Do not hold thoughts of condemnation toward your husband's employers. How can Spirit express through the mind that is holding to untrue thoughts? God is omnipresent. Back of personality, and back of what you call injustice, see God (the good), and let your faith help to bring good into evidence. The divine urge in man prompts each to respond to that which is truly spiritual in another, so have faith in the indwelling divinity and, keeping your thoughts free from the personal, recognize the good only. Let your acknowledgment of it be positive, definite. If you obey the spiritual law the negative will be removed from your life.

It is hard for personal man to accept the truth of his own responsibility for any ill that he suffers—so long has humanity attempted to place this responsibility on God the Father. However, with understanding and illumination come joy and a great upliftment.

An unpleasant experience is not always the result of conscious thinking along wrong lines. It may be the fruit of some thought seed sown in the far past, or it may be the consequence of an attitude of mind which opens one to receive the negative mental influence of the world. He who comes into understanding and becomes positive toward God is freed from such conditions.

Think of these ideas until you see the truth of them. When you pray and affirm good for yourself and your husband, heed the exhortation, "Whensoever ye stand praying, forgive, if ye have aught against any one."

You will be helped to forgive if you realize that all evil is done through ignorance of the law of God.

Why does man ever seek to express dominion?

Because God abiding in man is ever seeking to express dominion through him.

Abiding within man's soul is a master spirit, even the Spirit of God; operating through his mind is an all-powerful executive force, even the good will of God; throbbing through his heart is an unfailing and all-conquering love, even the love of God. Within man's being is an undying faith in his ability to overcome, even the faith of the Son of God; also there is the wisdom to direct, to use those forces wisely, even the wisdom of God.

Man is not a pygmy; he is a child of God. He is not a worm of the dust; he is the masterpiece of God. He is not an outcast; he is a prince of the kingdom of God. Are you credulous, O little personality of mortality? Listen to the voice of Spirit within you: "I AM THAT I AM;" "Besides me there is no God."

Submerge your willfulness in God's good will; lose your little self in the bigness of God; fear not his love and power working in and through you, and deny not that there abides within you a master, which is your own divine self.

And these are the signs of the Master: humility, love, understanding, peace, kindness, justice, purity, fearlessness, Godlikeness.

God in the midst of you is mighty. He needs you as his co-creator. His signal of mastery and dominion is ever flashing through the souls of humanity. Today man is learning that his desire for mastery and dominion is not the desire to dominate others but the purpose of God within him calling to him to arise as an overcomer and take his rightful place in the kingdom of righteousness.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.

We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person, and name and date of periodical from which testimonial was taken.—*The Editors.*]

HEALING

Los Angeles, Calif.—My wife's eyes are much improved. At first the doctor said that there was a very rapid development of a cataract. Later he said that the trouble was more serious—that it was a detachment of the retina. I asked him if there was any chance that the eye would get well; he said that there was not a chance in ten thousand, but that he could save the other eye. In about ten days he made another examination. He said, "If another physician had read my report of the condition of your wife's eye he would say that I was crazy, if he examined the eye now. The retina is reattaching itself to the eye. This must be the ten thousandth case." My wife said, "The good Lord is answering our prayers." "He must be, for such cases seldom respond to treatment," the doctor replied. Inclosed find a love offering in appreciation of your help.—*C. L. J.*

Monrovia, Calif.—I have been healed of tuberculosis. I had been in bed for fourteen months and the doctors gave me no encouragement. Through a Unity student I found Truth, and Truth has made me whole. I thank you, dear friends, for your prayers.—*B. Y.*

Marcus, Wash.—I wrote to Silent Unity and asked them to help me to realize that my neck was perfect, and now the goiter has disappeared. I thank God and Unity for this healing.—*Mrs. C. A.*

Denver, Colo.—I wrote you and asked for prayers that my arm might be healed of a very bad chemical burn. The doctor said that I would have to go to a hospital and have the burn cleaned out and have skin grafted on. After I received your letter and the prayer, my arm began to heal very rapidly, and in five days the doctor could hardly believe his own eyes. My arm is almost well at this time.

I thank you for the wonderful healing that I have received.—*A. T.*

Hamilton, Ohio—You may discontinue prayers for me. After suffering for many months from severe facial neuralgia, which the doctors said was incurable, I am healed. I praise God and Unity.—*Mrs. J. P. D.*

East Stroudsburg, Pa.—Ten weeks ago I was taken to a hospital. I was suffering from diabetic gangrene in both feet. The doctors said that there was no hope of saving my right foot and possibly not the left one. Today I was able to sit up and to take two steps. The soles of my feet are virtually covered with new, whole flesh. I continually used the prayers and affirmations that you sent me and I had faith that the one Presence was with me.—*Mrs. E. S.*

Lakeview, Oregon—Six days after I wrote to you asking for prayers for R. R., he coughed up a nail that had been causing the trouble in his stomach. The doctor said that his recovery was a miracle, that he had never heard of another experience like it. The nail had been in his stomach more than five weeks. He is now up and around. —*Mrs. A. R.*

Wellington, Tex.—I am writing to let you know that the tumor has disappeared, and I am the happiest woman alive. I owe my healing to God and to Unity. I thank God for his many blessings.—*Mrs. F. A. M.*

Hartshorne, Okla.—I wrote to you asking prayers for my grandson, who was suffering from diphtheria. By the time my letter reached you he began to improve, and he is now well again. I thank God and Unity for the good that they have done for me, and for the healing of my grandson.—*Mrs. J. B. N.*

Hollywood, Calif.—Thank you for your prayers. My husband was suffering from inflammatory rheumatism. I sent you a telegram and he began to get better immediately and is almost entirely healed now. The inflamed condition left within twenty-four hours, and his fever ended. He gets good rest at night now. God bless you.—*Mrs. J. H. G.*

Kansas City, Mo.—I have been greatly benefited in health since I have been in correspondence with Silent Unity. I was cured of kidney and bladder trouble in a few days after I asked to be prayed for. Then I suffered from indigestion. I asked for prayers, and was healed instantly.

I praise God and Unity for the wonderful results.—*P. M. J.*

Los Angeles, Calif.—One morning one of my grandchildren was covered from head to foot with measles. As soon as I saw her I declared the Truth. That afternoon she was not only out of bed, but all of the spots had disappeared and she was perfectly well.—*M. H.*

Washington, D. C.—I lent my copy of Lessons in Truth to a man who was in a hospital suffering from an abscess on his brain. He recovered and he gives all credit to his realization of divine healing as made clear to him through study of this book.—*B. A. Y. W.*

San Diego, Calif.—My mother-in-law telegraphed you for prayers for my little girl, who was very ill. She hadn't been able to raise her head, but that very morning she sat up, and drank water, and talked a little. She improved rapidly, and was soon entirely well. I thank God and Unity.—*Mrs. R. F. S.*

Altamont, N. Y.—I am completely healed. I had been suffering from piles, and was in agony at the time I wrote you. Before my letter could have reached you, the pain was gone and since then the piles have entirely disappeared. I praise God and bless Unity.—*Mrs. E. P.*

Des Moines, Iowa—Mr. F. was seriously ill with hemorrhage of the brain, and I telegraphed Unity. He was healed most wonderfully. I praise God and Unity with all my heart, as the doctors said he could not live. —*A. E. F.*

Clarkdale, Ariz.—Two years ago I wrote Unity for help, for I had hay fever badly. The Unity teaching seemed hard to grasp, but I was determined to learn. All of a sudden—it seemed almost overnight—I have obtained just what I have worked for: I have no more hay fever. (I had been a hay fever victim for six years.) Two weeks ago I crushed the thumb on my right hand. I said, "Peace, be still, and know that I am God." I had no pain; thumb was not sore, and it has healed nicely. I thank God and Unity many times a day.—*Mrs. C. P. R.*

PROSPERITY BANK

Springfield, Oregon—We had lived in a little two-room house for four years. My husband was not earning enough money to pay our expenses and we were in debt a few hundred dollars. I was sick and discouraged; we needed

so many comforts. In spite of everything my husband remained cheerful and took from a half hour to an hour each day for prayer. About this time I heard of your prosperity bank plan and I sent for a bank. That was three months ago. We both are now living in the Truth consciousness and we are very happy. We are in a nice new home that is convenient and nicely furnished. We found the opportunity and the means to establish ourselves in a line of business that has long been the dream of my husband. We are paying our debts rapidly and I am in perfect health. I know now that if I had had as much faith as my husband had we would not have been manifesting lack as we did three months ago. We can never fully express the love and gratitude that we feel in appreciation of your prayers.—*Mrs. W. B.*

Alhambra, Calif.—I have never enjoyed such wonderful prosperity as I have had since I received the prosperity bank. I am a saleswoman, and instead of my sales decreasing in the warm weather, they are as large as they have been at any time of the year. I am thankful for this wonderful help.—*G. M.*

Barto, Pa.—We have begun our harvest. The hay crop about here is for the most part a failure, but ours is magnificent. When we came here I blessed every field of ours, the house, the barn, and the stock, and gave them into God's keeping. No grain is sowed on our farm without a blessing, and truly the results have been miraculous. The urge to let God work through me is often so strong that while at my work I praise and give thanks. I now see Him everywhere. An electric light plant came to us in a wonderful way, and we have money in the bank ready to meet a payment on the farm. In fact, we have sufficient for all our needs. Many times a day I say, "I rejoice in the bounty of God, promptly meeting every need," and also the bank statement "All my affairs are in the keeping of God and my prosperity is assured." So you see we are with you in spirit and we have received results.—*Mrs. C. D. D.*

Tampa, Fla.—I have enjoyed saving for the prosperity bank. Its value cannot be measured in dollars and cents, for the great calm and the assurance of peace and plenty which come to the users are invaluable.—*B. M.*

Summerfield, Fla.—I cannot tell you how much I have been benefited through the use of the prosperity bank plan.

I have had plenty all summer. Whenever the need arises I find that there is always some way to supply the necessary funds. This teaches me to forget lack and to believe that I shall have plenty always.—*N. B. P.*

Berkeley, Calif.—I have received encouragement and inspiration from my use of the prosperity bank plan and from your prayers. My first result was the winning of a prize in a short story contest. I was the only amateur who entered the contest. I thank you for your love and for your prayers.—*I. J. D.*

Dwight, Ill.—I feel that I am surely blessed by the daily use of the bank drill. Words cannot express my gratitude, for I have been helped spiritually and physically, as well as financially. I thank you for the prayers that you are offering for me daily.—*Mrs. J. C. S.*

PROSPERITY

Greenville, Miss.—My husband has found a good position. He also has been offered two other positions. I know that the Spirit of omnipresent good is active in our affairs, and I am very grateful. Today a young couple came to board with me. All this is in answer to your prayers and mine.—*J. H.*

Bridgeton, N. J.—I wrote to you and asked you to pray that we might have harmony in our home and that my husband might find work. Both requests have been answered. My husband has found a permanent position at work that he likes. I am very grateful to God and to you for this wonderful help.—*A. L. P.*

Friona, Tex.—I wrote you regarding my great financial difficulty. The solution has come in a wonderful way. I have found just the position that I wanted, with the kindest business man I have ever known or heard of. At the time I wrote you, I was trying to find employment. My present employer came after me in his car in order to save me train fare and transfer charges; he also advanced me $10—I did not speak to him of my financial need until he asked me about it. He allowed me to live in his home without cost to me until I was able to find satisfactory lodgings. I marvel daily at this wonderful working of divine law. Please accept my tithe with love and blessing.—*A. F.*

Sierra Madre, Calif.—I wrote you asking for help that I might find a good practical nurse to look after my invalid uncle and to keep house for us—one who could come for the

rate that I thought I could afford to pay. We also hoped for a solution to our financial difficulties. I am very happy to tell you that I have now hired a competent woman at wages that are satisfactory to her and to me. She is the best helper that we have had. I have received several checks as gifts, a fact which has made it possible for me to pay all my debts. Uncle has received the increase in his pension that we had hoped for. We are very happy and grateful for the good that has come to us.—*L. P. F.*

East Hampton, L. I., N. Y.—Almost two years ago I desired to locate in East Hampton and go into business for myself. I wrote and asked you to pray that I might accomplish this. I went to East Hampton a few weeks later and accepted any work that I could find. As time passed I became more successful. Late in the summer of 1926 I was fortunate in renting a furnished cottage and was able to start in the business that I had so long desired to engage in. I have been successful this winter. I needed a car in order to get around to my customers. I mentioned this need to a friend and immediately the way opened for me to buy a car. I realize that these incidents were perfect demonstrations of God's wonderful blessings and I am very grateful. —*L. M. K.*

New York, N. Y.—Inclosed you will find $5—$3 to pay for my subscriptions and $2 for a love offering. I cannot enumerate our blessings. All of my husband's efforts meet with success and it seems that there is nothing left to desire.—*M. V. L.*

Tampa, Fla.—I wrote asking your prayers to help me find a position. In a few days I received a telegram from New York offering me a position the existence of which I had not known. I leave for New York tomorrow. —*H. W. G.*

Mosier, Oregon—I wrote you asking prayers for our prosperity. My eldest son found a position almost at once and now my husband has secured a very good position. We are learning the way, through your teaching. We thank God and Unity.—*J. F.*

CORRESPONDENCE SCHOOL DEPARTMENT

New York, N. Y.—Inclosed are my answers to questions in Lesson two, of your advanced Correspondence Course. I enjoyed every bit of it. No one could possibly misunderstand the interpretation of the true meaning of

the words, "Jesus Christ," after studying its inspiring pages. Inclosed find love offering.—*H. L. M.*

Boston, Mass.—Lesson seven has taught me much. I am gaining strength in every part of my being; I am therefore encouraged to keep on knowing that full fruition is bound to come to me.—*E. H.*

Victoria, B. C., Canada—I have enjoyed my fourth lesson very much. I am learning and understanding much more clearly, and with such joy! I look forward to my lessons very eagerly; there seems to be so much to learn. I am pleased with your corrections too; the ones you made on my last lesson were very interesting and I learned a lot from them. I cannot thank Unity enough for all that it has done for me. The teaching has changed my whole life for the better.—*M. P.*

RADIO

Dayton, Ohio—I am sending you my tithe, with a blessing. Apply the tithe to your radio work. I feel it is a privilege indeed to give to so worthy a cause.—*Mrs. G. F. S.*

Atchison, Kans.—My husband and I have listened to your prayer services nearly every morning for several months. We are greatly interested in Unity and both of us are seeking Truth. I was in the hospital a little more than a year ago; I have felt better since I began listening to the message that Unity broadcasts.—*Mrs. L. N. M.*

Smithville, Mo.—Just a few words to try to express my appreciation of your eleven o'clock prayer service. I enjoy all your programs, but the short service every morning is a great help to me in the care of my three babies. I thank you.—*Mrs. J. E. L.*

Centerville, Iowa—I have been helped very much by reading your literature; the more I read it the better I understand your teaching. I listened to the eleven o'clock Sunday morning service and greatly enjoyed it. I am sending a love offering in appreciation of your radio services. —*A. P.*

Kansas City, Mo.—I am writing to tell you how much I have enjoyed the services over WOQ. You will not wonder at it when I tell you that until recently I had not been able to hear a sermon or any kind of lecture in the last ten years. I am very hard of hearing, and quit going to church for that reason. Three weeks ago we installed a

radio and by the aid of the headset I can hear very well. —*Mrs. L. B.*

Stoutland, Mo.—I heard quite distinctly Mr. Fillmore and the other gentleman broadcasting the Sunday services yesterday. The crumb that I've been feasting on ever since is this: "As we are made in the image and likeness of God, we are perfect. Therefore, look for perfection in yourself." This was rather startling to me as I have always belittled myself, not having linked myself with the perfect Principle. —*Mrs. F. W. E.*

HELPED BY UNITY LITERATURE

Alexandria, Va.—Unity Daily Word is the best magazine of its size that I have ever seen. It contains nuggets of pure gold.—*Mrs. L. C. H.*

Fairbanks, Alaska—Unity Daily Word is supplying a great need in my life; it is aiding me to understand the meaning of the phrase, "God within." I have received much enlightenment from my study of Unity literature in the past, but *Unity Daily Word* tops the list.—*Mrs. E. S. Y.*

S. Fremantle, W. Australia—We have received the booklets. We cannot tell you of the wonderful help and comfort that they have been to us. No matter what goes wrong we can always turn to *Unity* or to *Unity Daily Word* and find the very thing to fit the case. We only wish that we had known of Unity years ago.—*N. S. and A. S.*

Santa Rosa, Calif.—About two weeks ago I wrote asking you to bless my daughter, as she was very unhappy and did not want to stay in school. I told the child that we would leave the matter entirely in God's hands and that she would be perfectly guided to make a right decision. Five days later she said: "I have decided to stay in school. Since I made this decision the teachers have been asking each other, 'What has happened to J——? She is all smiles.'" I thank you for this perfect demonstration. —*Mrs. J. R. E.*

Portland, Oregon—Unity literature has been of immeasurable value to me in many ways. It has helped me with the problem of meat eating; I feel that this statement may help others who are looking for light upon this subject. My demonstration came about as the result of my close ap-

plication to study of the Bible lessons in *Unity*. I had always wished that I might eliminate meat from my diet but had not been able to find a satisfactory substitute. I now manage very well without meat.—*V. R.*

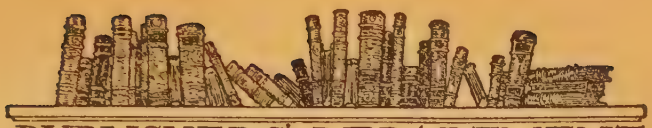
GOOD WORDS CLUB

Pablo, Mont.—The Good Words club pledge has been a great help to me. At the time I joined the club I was being consumed by thoughts of resentment and ill will toward my associates. Through my use of the statement that you sent me recently, I have been able to rid my mind of many of those thoughts.—*Mrs. G. E. B.*

Dowagiac, Mich.—Through using good thoughts and good words I am bringing into manifestation good for myself and for my family. My health is improving daily and my six-months-old baby is the picture of radiant health. Truly, God is good. I am inclosing my tithe. Please use it in furthering the splendid work of the Good Words club. —*Mrs. N. S.*

National City, Calif.—The Good Words club has helped me so much. I read the rules of the club every day. I try to obey the rules. I have been forgetting to write but you know I have been obeying the rules all the time. Mother says I have been saying good words to my sisters all the time, ever since I joined the club. I am going to get a Good Words Reminder box.—*E. L.*

Santa Fe, N. Mex.—My negligence in reporting the results of trying to keep the Good Words club pledge has been due, not to any lack of help derived, but rather to my inability to express the tremendous, miraculous benefits that I have received. It is said that "a man's foes *shall be* they of his own household;" my enemy was my own tongue. Destructive words flowed out of my mouth and very often surprised even me. Many a time I prayed over the matter, until, by the grace of God, my eyes fell upon the Good Words club pledge with its positive, constructive, loving attitude. The Holy Spirit now guides my lips, and through the love and power of my words others are quickened to find the Christ in themselves. I find that by using loving, constructive words, I am loving persons and conditions that I used to say I hated. I am overcoming the habit of scolding and criticizing. God bless and multiply the Good Words club and all other departments of Unity School.—*L. E. E.*



PUBLISHERS' DEPARTMENT

Is it possible that any of our *Unity* magazine readers do not know of the other periodicals which Unity publishes? We did not think so. They are listed in each issue of *Unity* and their special features are frequently mentioned. And then: Charles Fillmore received a letter from a *Unity* subscriber asking if we publish any other magazines. Of course we do and they are all excellent; each one is planned to meet a particular need and many of our followers are subscribers to three or four of them. If you are not familiar with the other Unity periodicals, we urge you to sit down right now and write us a note requesting sample copies of *all* of our Unity periodicals. We will gladly send them to you free of charge and we assure you that, if you are not already familiar with them, you have a joyous treat in store for you in exploring them now.

Christmas cards are the popular subject of discussion among the Unity workers just now. It is surprising to note the number of workers who have already purchased their cards and have them put away for next Christmas time. Unity workers have learned a lesson during the last two or three years, since Unity has been offering cards for sale. They have learned that most persons let that item of their Christmas shopping go until the last minute; they have learned that even with a supply of 400,000, the choice cards are gone long before Christmas; they have learned to do *their* shopping early. They have learned a lesson that you too will profit by. Now is the time to avoid a last minute rush for cards. Order yours NOW.

The August issue of *Wee Wisdom* is its birthday number. It is celebrating with an especially attractive issue. There will be several pages of illustrated poems and stories by young authors. These pages are always interesting to the little folk. They like to know about each other and they like the "grown-up" feeling that they get from seeing, in print, little stories and verses that other little folk of their own age have written.

Unity School has had "Lessons in Truth," by H. Emilie Cady, transcribed into revised Braille and is sending copies free of cost to schools and institutions for the blind and to public libraries that maintain departments for the blind. Applications for these books must be made to Unity School by librarians and teachers. "Lessons in Truth" makes two volumes, 11 by 11 inches each, and the cost, which is considerable, is taken from the "Fund for the Blind," which has been maintained by Unity School for several years and to which fund Unity readers and friends subscribe. Requests for these books for individuals must come from the persons themselves and not from interested friends.

The second and final installment of "Caroline Napier, A True Record" will appear in September *Unity*. The first installment you will find in this number; we feel sure that you will wish to follow Caroline Napier on through her years of struggle and development to the success which is now hers. This story is the true story of a woman very successful and very prominent in her chosen work.

Another feature of next month's magazine is a splendid article by Celia C. Ayres, entitled "Words and Their Magic."

Many people, especially parents, who are reading Unity literature are saying: "If I had only learned to interpret the Bible in my youth, what a rich life I might be living today." The *Unity Sunday School Leaflet* is providing for the children of today a clear, understandable explanation of the International Sunday school lessons. Each leaflet contains an original story showing how children may use the lesson in their daily lives. These stories, together with the little pictures to color, make the lesson both interesting and impressive to young minds.

The day before his seventy-fifth birthday, Edwin Markham, said to be the greatest living poet, addressed a delighted audience at Unity headquarters. The things he said about youth are of especial interest. You will find them quoted, with an excellent likeness of this fiery young man, in August *Youth*.

What would you do if you had been expecting a legacy of money, and instead found an old, run-down house and orchard on your hands? "Behind Locked Doors," in August *Youth*, is the story of what one family of young people did.

Many other practical questions of young people are presented in the same issue. "Why aren't my prayers answered? What does *Youth* think about hunting and fishing? Does Truth spoil young people's good times? Are young people as sophisticated as they appear? What will be the ultimate influence of the present-day freedom of young people? What shall I do about my problems? Does *Youth* believe divorce is wicked? Why doesn't praying help me? Is believing in Spiritualism a sin?" These are some of the questions that are asked and answered.

Ten pages in a recent book by Robert Collier are devoted to a reprint from *Christian Business*. The author introduces the reprint with this paragraph: "There was an article by Gardner Hunting in a recent issue of *Christian Business* that was so good that I reprint it here entire."

Did you see that particular article by Gardner Hunting? If not, it is rather late now to do anything about that but you can, by ordering a subscription to *Christian Business*, insure yourself against missing other articles which other publishers, authors, and readers consider very much worth while, articles which will prove of practical value in the handling of business matters.

For a thorough understanding of the basic principles of practical Christianity, for a simple, clear explanation that beginners may readily grasp, we can suggest no better textbook than "Lessons in Truth." There is a "Lessons in Truth" edition to fit every pocketbook. In paper cover, either pocket or standard size, it sells for only $.75 a copy. If you wish a finer copy, one that you may keep for many years, you will desire either the cloth edition for $1.50, or the de luxe edition for $3.

WATCH FOR THE PINK WRAPPER

If this copy of *Unity* comes to you in a pink wrapper, your subscription has expired. In that case, a subscription blank is inclosed for your convenience in renewing.

ONLY TWENTY-ONE MORE DAYS

for you to complete your plans to attend the

Fifth Annual Unity Convention

at

Unity Headquarters, Kansas City, Mo.

The Convention begins August 21 and ends September 1. Ten days of spiritual fellowship.

Lessons by leading Unity teachers from all parts of the United States.

Joy meetings where song and laughter combine with good food from Unity's vegetarian cafeteria to make a real joy feast.

Sight seeing trips to Unity Farm, the future Unity city.

A first-hand view of the Unity office and printing plant, where all your letters receive attention and where your magazines are published.

The inspiring companionship of kindred spirits; friendships that will last for years because of their firm foundation of common interest in a great cause—the establishment of the kingdom of heaven on earth—these are some of the things that the Fifth Annual Unity Convention has in store for you. Remember the date:

August 21 to September 1

AN IDEAL SUBSCRIPTION SERVICE

You can have this by complying with the following suggestions:

(1) When giving a change of address, always give your old address as well as your new one. Also be sure to mention the name of each Unity magazine to which you are a subscriber.

(2) Always give your name and address the same way. If your name or address is not correct on the wrapper of this magazine, kindly call our attention to this fact.

(3) Avoid sending currency in ordinary mail. Remittances may be made by check, bank draft, money order, or registered letter.

HEAVEN NOW

The what, the where, and the when of heaven as taught in metaphysics—these and kindred subjects having to do with the manifestation of heaven here and now are explained in this book. Readers are finding and appreciating in it the same friendly, enthusiastic spirit that has made the lectures of Ralph E. Boileau, its author, such a popular feature of Unity's field activities.

Price, $.50.

DIVINE REMEDIES

A textbook on healing, giving the cause and cure of various diseases. Traces relationship between thoughts that man holds and conditions that manifest in his affairs. If one is suffering from some physical ill, the index to "Divine Remedies" will refer him to the part of the text that will help him to uncover the error that produces the trouble.

Paper cover, $.75; de luxe edition, $3.

INNER VISION

The more one studies the mind and its action, especially the subconscious mind, the more clearly one sees that dreams must necessarily reveal the state of mind of the dreamer. Charles Fillmore offers many interesting ideas about dreams and their interpretations in this book; through it he endeavors to lead readers to a deeper understanding of the significance of their dreams and visions.

Price, $.50.

SELECTED STUDIES

From the writings of Imelda Octavia Shanklin. Many consider it one of the most powerful things that Unity has ever published. Into this book Miss Shanklin has written more of her faith, more of her own knowledge gained through years of study, more of her fire than she has put into any of her other writings. "Question Helps," at the close of the book, bring out the important points.

Paper cover, $.75; cloth, $1.50.

MERRY CHRISTMAS

Wise planning in August will help you to have a merry Christmas. More and more, people are using cards to convey their Christmas greetings; more and more is it difficult to find cards that are attractive and yet different from the thousands of others.

Unity offers 30 new designs for the coming Christmas season—ten that will sell for $.10 each, and twenty, for $.05 each.

An improved method of handling your orders has been adopted. The cards are packed in attractively decorated boxes in two groups or assortments. One group of fifteen cards will sell for $1; the other, of 30 cards, will sell for $2. You can order by number, as in previous years, but we highly recommend to you the box assortments.

Unity sentiments on every card—fancy lined envelopes—a quality and price combination that cannot be surpassed.

UNITY PERIODICALS

Unity magazine. The official organ of the Unity movement. Monthly ..... $1 a year

Weekly Unity. Devoted to short articles on practical Christianity. Weekly ..... $1 a year

Wee Wisdom. Truth in interesting story and picture form for the wee folk. Monthly .....$1 a year

Christian Business. Teaches the practical application of Truth to business. Monthly .....$1 a year

Unity Daily Word. A monthly manual of daily metaphysical studies. ..... $1 a year

Unity Sunday School Leaflet. Explains S. S. lessons for children. Weekly ..... $1 a year

Unity Local Program. Gives program of activities at headquarters Weekly ..... $1 a year

Unity Healing and Prosperity Records. Monthly statements spoken by Unity teachers .....$3 a year

Youth. A monthly magazine for the youth of high school age. ..... $1 a year

Sample copies of these periodicals, except the records, sent free upon request.

HELPING YOU TO HELP YOURSELF

A Course of Healing Lessons in *Weekly Unity*

Weekly Unity recently celebrated its birthday by enlarging itself to include a course of practical healing lessons. Read what others have to say about these lessons:

Asheville, N. C.—A friend of mine was ill with an infection. Her family and her doctor feared that she would not live. I read her two healing thoughts from *Weekly Unity*. In three hours she was out of danger; the fever had left her; her pulse was normal. The family think her recovery a miracle. I am very glad you are publishing the healing lessons, for I am sure they will cause much good to be done.—*M. M.*

Bayonne, N. J.—I am truly grateful for the first healing lesson. It was just what I needed this week. Before retiring I go over this blessed birthday gift and fall asleep, feeling that I am filled with peace, love, goodness, and strength. Upon awaking I feel the presence of my indwelling Christ. This is the result of the healing lesson. In celebration of your joyous birthday I want you to send yourself to the three friends whose names I am inclosing. Please send me a prosperity bank in which to save the $3 for their subscriptions.—*L. H. G.*

Charter Oak, Iowa—The first two healing lessons have helped me greatly in getting rest at night. *Weekly Unity* has certainly put on a wonderful birthday garment.—*E. F. G.*

Houston, Tex.—The healing lessons have been a great help to me. They have enabled me to help two other persons also.—*E. H. L.*

YOU TOO WILL FIND HELP IN THESE HEALING LESSONS

Send for your subscription NOW. Fill out the coupon below.

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

I should like to take the course of healing lessons. Will you please enter my name for a year's subscription to *Weekly Unity*. I inclose $1 for this subscription.

Name .....

Address .....

RESULTS FROM APPLYING THE TRUTH

Following is the testimony of one who is making practical use of the Truth taught in the Correspondence School lessons:

"I am sending an offering with the answers to the questions, and hope it will be a blessing in your work.

"I see a change for the better coming to me day by day. When I first started reading *Unity* I felt a wonderful change in my whole life, and then I drifted back into old ways and seemed to be in a shell that I could not break, try as I would. But as I started getting more and more into my lessons I seemed to work out my own salvation, and it has done me far more good than trying to seek help through others. My good seems to be more substantial and lasting. There was a time when it seemed as though there was nothing for me to lean on, but now I know that I have the strength of God on which to lean, and my good is just pouring in to me. I have peace and harmony and love in my home. I have health and prosperity, and I cannot name all the good things that come to us daily."

Ask us today for information that you may rejoice.

CORRESPONDENCE SCHOOL DEPARTMENT

A QUEST FOR HAPPINESS

It has been truly said that no person is happy until he makes some one else happy. Most persons would like to make some others happy, but they do not know just how to go about it. If you have been benefited by the study of Truth and would like to help some one else see this light of life, you are invited to join Silent-70 and take up this work of happiness. Silent-70 is the department of Unity that attends to the distribution of free Unity literature.

Through these testimonials you will see how some have received happiness by making others happy:

Mattoon, Ill.—I appreciate the privilege of being a member of Silent-70. I am distributing the literature carefully and prayerfully, and am receiving such words of appreciation that in most cases I feel that it is truly doing good. The teaching is so practical that it reaches cases which before I could only pity and had no way of really helping. I love the work; and just because it can be done so silently, it appeals to me so.—*Mrs. M. W., S-70 No. FH-63.*

A Prison—Unity has brought many blessings to me and has been a great help and comfort, and I shall be glad to become a member and take part in the good work. I thank you for renewing my subscription to *Daily Word*. Many of the men here have a keen interest in Unity, which I know not only from personal experience, but from observation as well.—*A Prisoner, S-70 No. FJ-41.*

Every one is talking about
Unity Daily Word,
Unity's magazine of daily studies, special articles, and poems.
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You will like it.

Check one of these squares below-now. In just a few days your copy will arrive.

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Unity School of Christianity, 917 Tracy, Kansas City, Mo.
☐ Please send a sample copy of Unity Daily Word!
☐ Please send Unity Daily Word for one year $1 enclosed.

Name
Street
City
State

WHERE UNITY PUBLICATIONS ARE SOLD

This directory of centers and dealers is published to inform you where you can purchase Unity literature. The listing of a center's name here does *not* mean necessarily that we indorse the interpretation of Christian principles that is taught at the address given.

Regular meetings are held at many of these addresses. Let your own understanding of Unity's teachings guide you to the organization which most adequately serves you. We endeavor to list only organizations of reliability and integrity.

ALA, BIRMINGHAM—Mrs Moody Wray, 1109 12 Ct n
MOBILE—Unity Class, 256 N Conception
UNION GROVE—Welcome Huskey
ARIZ, PHOENIX—Christian Unity, 643 N 4th
TUCSON—Truth Center c/o Pauline Gift Shop, 317 E Congress
ARK, HOT SPRINGS—Steigler Bros, 520 Central
LITTLE ROCK—Unity Cen, 4 Arcade bldg
CALIF, ALAMEDA—Home of Truth, 1300 Grand
ARCADIA—Unity Class, 1031 S 6th
ATASCADERO—Mrs M A Kelly, box 293
BERKELEY—Home of Truth, 2131 Hearst; Unity Cen, 1805A Bonita
FRESNO—Mrs Emilie Weisenberger, 105 N Van Ness
HOLLYWOOD—Unity, 1519 Gardner; Unity Cen, 7543 Norton; Unity Lib, 1030 N Western
INGLEWOOD—Unity Truth Cen, 123½ N Market; Unity Cen, 330 E Hillcrest blvd
LAMANDA PARK—Unity Truth Cen, 65 S Roosevelt
LONG BEACH—Unity Society, 432 Locust; Meta Studio, 121 Chestnut
LOS ANGELES—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 233 S Bdwy, rm 432; Home of Truth, 1975 W Wash; Bullock's; Unity Assembly, 233 S Bdwy, rm 424; Book Shop, 2800 Brighton
MODESTO—Unity Reading Rm, 1030 12th
NAPA—Unity Cen, 1730 Oak
OAKLAND—Unity Truth Cen, 1450-B Alice; Fruitvale Truth Cen, 2822 Fruitvale; Meta Lib, Odd Fellows bldg, 11th near Franklin; Study Class, 878 Wood
PASADENA—Unity Soc, 432 El Dorado; Brown Shop, 190 E Colo; Church of Truth, 333 Summit
REDLANDS—Unity Truth Cen, Rm 12, Merchants' Nat'l Bank bldg
RICHMOND—Beulah W Tiller, 146 2d
RIVERSIDE—Unity Truth Cen, 1263 Main
SACRAMENTO—Unity Cen, 606 Plaza bldg, 10th st bwt I and J
SAN BERNARDINO—Unity Truth Cen, Woman's Clubhouse
SAN DIEGO—Unity Soc, 412 A
SAN FRANCISCO—Unity Temple, 465 Post, Women's Club bldg; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; Mrs Isophene G Bailhache, 2901 Scott
SAN JOSE—Christian Assembly, 72 N 5th
SANTA BARBARA—Truth Cen, 227 E Arrellaga
SANTA CRUZ—Universal Truth Cen, 303 Alta bldg; Meta Lib, 51 Church
SANTA MONICA—Unity Truth Cen, 528 Arizona
SANTA ROSA—Unity Reading Rm, 525 Rosenberg bldg
SEBASTOPOL—Unity Truth Cen, Palmknolla, Petaluma
S PASADENA—Unity Cen, 1310 Bank
COLO, COLORADO SPRINGS—Home of Truth, Suite 217, DeGraff bldg
DENVER—Unity Cen, 1042 E Colfax
FT COLLINS—Mrs Gertrude H Tracy, 900 Elizabeth
GREELEY—Truth Cen, 1053 Gr View pl
PUEBLO—Unity Reading Rm, 204 Central bldg
D C, TACOMA PARK—Unity Study Class, 7499 Blair rd
WASHINGTON—Unity Soc, 1326 I, nw
FLA, JACKSONVILLE—Unity Cen, Seneca hotel, Ocean and Duval; Unity Cen of Truth (colored), 804 Pippin
LAKELAND—Unity Cen, 54 Lake Hunter dr
LAKE WORTH—Unity Study Class, 109 South N
MIAMI—Pictorial Cen, 143 N E 1st ave; Magic City Book store, 219 N E 2d ave; Truth Seekers' Home, 3269 Mary, Coconut Grove; Unity Cen, 275 N E 1st st

St Petersburg—Unity Truth Cen, 646 5th ave s
Sarasota—Unity Truth Cen, 257 Curran
Tampa—Unity Cen, 1107 Marion; Henry C Parrott, 106 W Genesee
GA, Atlanta—Robert B Harrison, 413 Chamber of Commerce bldg
HAWAII, Honolulu—Unity Cen, 347 Saratoga rd
IDAHO, Boise—Unity Truth Cen, 517 N 10th
ILL, Champaign—Unity Reading Rm, 210 E Clark
Chicago—Unity Soc, 511 Capitol bldg, 159 N State; Home of Truth, Edith Reynolds, 807 Lake View bldg, 116 S Michigan; Unity Fellowship, 64 E Jackson blvd, suite 508; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich
Danville—Class of Prac Christianity, 126 N Vermillion
Decatur—Unity Reading Rm, 1058 W Forrest
Peoria—Unity Cen, 800 Wheelock bldg
Springfield—Lawrence Cen Constructive Thinking, 327 E Lawrence
Waukegan—School of Prac Christianity, 109 Washington
Winnetka—Mrs Mary S Atwood, 839 Elm
IND, Fort Wayne—Unity Cen, 1210 Calhoun
Indianapolis—Unity Truth Cen, 417 Kresge bldg; Unity Library, 1144 N Missouri
Kokomo—Mrs Norman Simpson, 523 S Washington
Vincennes—C S Miller 316 Main
IOWA, Burlington—Art and Community House, 1424 West
Cedar Rapids—Unity Cen, 1011 2d ave e
Davenport—School of Div Science, McCullough bldg
Des Moines—Unity Truth Cen, 236 K P bldg
Sioux City—Unity Truth Cen, 615 Iowa bldg
Waterloo—Unity Cen, 322 Lafayette bldg
KANS, Arkansas City—Olive May Hill, 220 W Linden
Kansas City—Unity Cen, 309 Huron bldg
Salina—Mrs Olga Palmer, 713 Gypsum
KY, Louisville—Truth Cen, 315 Kentucky hotel; W K Stewart Co, 425 S 4th; Meta Reading Rms, 53 Weisenger-Gaulbert bldg
LA, New Orleans—P L Brothers, sr, 1207 Constantinople; Unity Society, 236 Walnut
Shreveport—Unity Study Class, 1196 Louisiana
MASS, Boston—Unity Truth Cen, 142 Berkeley; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield
Greenfield—House of Faith, 10 Park
Lowell—Mrs Gertrude A Derby, 11 Cascade
MICH, Battle Creek—Unity Class, 90 Highway
Detroit—Unity Cen, 4108 Woodward; Mrs E H Burmester, 3419 Fisher
Flint—Edna D Cross, 1545 Illinois
Grand Rapids—Ida Bailey, St Cecelia bldg, Ransom ave
Idelwild—Mrs Dollie Sandridge, box 83
Ionia—Lucia Vosper, 267 E Main
Kalamazoo—School of Christianity, 209 W Dutton
Saginaw W S—Mrs Ina Childs, 712 Benjamin
MINN, Duluth—Unity Truth Cen, 1011 N Central
Minneapolis—Unity Soc, 510-11 Plymouth bldg; Unity Cen, 1108 Nicollet, 205 Lafayette bldg; Unity New Thot Cen, 2744 4th ave
St Paul—Unity Truth Cen, 446A Wabasha; Krenik Photo Studio, 770 Selby; Christ Unity, 308 Pittsburgh bldg
MO, Joplin—Mrs H E Millsap, 827 Wall
Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Emery, Bird, Thayer, book dept; Bookman Library, 1108 Grand; Unity Cen, (colored), 1705 E 19th
Lees Summit—Unity Community Soc, Unity Farm
St Joseph—Unity Cen, 307 Empire Trust bldg, 6th and Edmond
St Louis—Unity Cen, 904 Melbourne hotel; Soc of Prac Christianity, 3617 Wyoming; Pearlstone Ptg & Staty Co, 905 Lucas
MONT, Butte—Keefe Bros, 25 Park
Glascow—Chas Gray Miller, 636 N 2d
NEBR, Lincoln—Unity Soc, 1413 O
Omaha—Meta Lib, 202 Aquila ct, 1615 Howard
NEV, Yerington—Mrs C S Durand, box 67
N H, Manchester—Home of Truth, 153 Concord
N J, Atlantic City—Truth Cen, 1113 Boardwalk, suite 2
East Orange—Unity, 19 Washington
Hackensack—Truth Cen, 360 State
Morris Plains—Mrs Julia M Woodcock, The Wee House, Franklyn pl
Newark—Christine North Hansen, 346 Sanford; Mrs C H Stringer, 97 S 10th; Unity Soc, Hotel Riviera, rm 205
Paterson—Unity Truth Cen, 98 Bdwy
Plainfield—Unity Cen, 234 Park
Ridgewood—Unity Cen, rm 9, 1st Nat'l Bank bldg

N M, Raton—May Schleifer, 321 N 4th; Mrs G R Engledon, 136 N 2d
N Y, Brooklyn—Unity Soc, Tivoli Theatre bldg, 18-20 Myrtle
Buffalo—Unity Soc, Hotel Statler, rm 4; Grail Reading Rm, Huylers' bldg, Delaware and Trinity
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 37 W 39th; Brentano's, 1 W 47; Meta Bkshop, 500 5th ave; Unity Cen, 2525 7th
Rochester—Scrantom's, Powers bldg
Schenectady—Unity Cen, 1055 Park; Clinton Studio, 1071 Wendell
Scotia—Mrs Florence Rice Juskins, 84 Pleasant View
Syracuse—Katherine Carter, 155 E Onondaga
Utica—Home of Truth, 5 Hobart
N D, Dickinson—Knapp's
OHIO, Akron—Unity Cen of Truth, 84½ E Market; Unity Cen, 206 Metropolitan bldg
Canton—Ralph Young, 139 Cleveland, sw
Cincinnati—Unity Cen, 28 E 6th; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, McMillan and Grandview; New Thought Healing Bethany, 11 W McMicken
Cleveland—Universal Temple, 1936 E 79th; Tucker School, 5012 Euclid; Unity Cen, Carnegie hall, 1220 Huron rd
Columbus—Unity Truth Cen, 63 S High, rm 532 Majestic theatre bldg
Dayton—Unity Cen, 14 Davies bldg, 4th and Main
Hamilton—Unity Temple, 117 Rose
Marion—Unity Truth Cen, 454 Summit
Mt Vernon—Katherine K Staunton, 15 N Mulberry
Toledo—Unity Truth Cen, 223 Michigan; Unity Soc, 411 Produce Exchange bldg, St Clair and Madison
Warren—Unity Cen, 904 Western Reserve Bank bldg
OKLA, Muskogee—Unity Truth Cen, 210½ W Bdwy
Oklahoma City—Unity Cen, 305 Baltimore bldg
Tulsa—Unity Reading Rm, 310 Haver bldg; Mrs B M Wilson (colored), 511 E Marshall
OREGON, Mill City—Jennie Christensen
Portland—Meta Lib, 405 Yamhill; Unity Cen, Terminal Sales bldg, 12th and Morrison; A W Schmale, 380 Morrison; Mrs E Ella Kinsey, care of Home Restaurant, 1610 E 13th
PA, Butler—Ethel C Turner, 426 N Washington
Erie—Unity Truth Cen, Reed Hotel
Knoxville—Mrs W B Carr, 33 East
Philadelphia—Unity Cen of Truth, 236 S 13th; Chapel of Truth, 1507 Walnut; Pittsburgh—Unity Cen, 408 Penn
Wilkes Barre—Alice B Sadler, 57 Terrace
R I, Providence—New Thought Cen, 72 Weybosset, rm 307
TENN, Chattanooga—Mrs Minnie Schultheis, 404 E 8th
Memphis—Unity Cen, Rm 1, Woman's bldg
Nashville—Unity Cen, 615 Cotton State bldg
TEX, Brownsville—Unity Cen, 1219 Adams
Dallas—Unity Soc, 635 Allen bldg
El Paso—Unity Cen, 305 E Franklin
Ft Worth—Unity Truth Cen, 505 Worth bldg
Galveston—Purdy's, 2217 Market
Houston—Unity Cen, 1 New Majestic bldg
San Antonio—Unity Cen, 818 Maverick bldg, Houston
Waco—Unity Cen, 1229 N 17th
WASH, Bellingham—Miss Olive Stevens, 201 Douglas bldg
Chehalis—Alice L Ruth, 876 Folsom
Seattle—Unity Cen, 3013 Arcade bldg; Seattle Cen, 504 Home Savings bldg; Unity Soc, 1519 3d, rm 307; Raymer's Bkstore, 1616 4th; Raymer's, 4207 University way; Bookmart, 622 Pike; Unity Library, 320 Pine, rm 211; Rev William Leroy Norton, 1414 N 36th
Spokane—Meta Lib, 308 Norfolk bldg
Tacoma—Unity Truth Cen, 932½ Bdwy; Raymer's, 1317 Pacific
Yakima—Church of Truth, 131 N 2d
WIS, Madison—Unity Cen, 1812 Van Hise
Milwaukee—First Unity Cen, 130½ E Wells
Racine—Unity Cen, 402½ 6th
WYO, Casper—Mrs Thelma Young, 733 E 2d
AUSTRALIA, Adelaide—New Thought Cen, 5 Darling bldg, Franklin; Divine Science Cir, 208 N Terrace
Brisbane—Unity Truth Cen, Albert House, 2d flr
Melbourne—Book Shop, rm 7, 6th flr, McEwan House, Little Collins
Perth—Albert & Sons, 180 Murray

SYDNEY—Harmony Cen, 381 Pitt, Fayworth House; New Thought Cen, 845 George; Dunlop & Co, 333A George
UPWEY—Good Will Cen
BELGIUM, BRUSSELS—Pensee Nouvelle, 41 rue de Loxum
CANADA, HUNTSVILLE, ONT—Mrs. A O Trusler, box 362
MONTREAL—Unity Centre, 18 Chomedy
MOOSE JAW, SASK—Unity Cen, 221 Hammond bldg
OTTAWA, ONT—Truth Cen, 343½ Lisgar
REGINA, SASK—Unity Cen, 307 Westman Chambers, Rose st, opp City Hall
SASKATOON, SASK—Unity Cen, 314 Canada bldg
TORONTO—Unity Cen, 7 College, 2
VANCOUVER, B C—Unity Church of Truth, 303 Hastings, w
VICTORIA, B C—Unity Cen, 600 Campbell bldg
WINNIPEG, MAN—Unity Soc, 333½ Portage, 7th flr
CUBA, HAVANA—Thos H Spence, 84 Jesus del Monte
ENGLAND, BELPER, DERBY—Rev W J Robson, 20 the Fleet
LIVERPOOL—Annie Fairbank, 136 Granby; Unity Cen, 125 Mt Pleasant
LONDON—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 28 Denmark st, W C 2; Order of the Golden Age, 155 Brompton rd, S W 3
WESTON SUPER MARE—Mrs Evangeline Holt, 70 Severn rd
MEXICO, MEXICO CITY—Mrs Henrietta M DeGore, La Calle de Lopez 5, Apartado Postal 1633
NEW ZEALAND, WELLINGTON—Rona Bay, Peggy Powell, 27 Hinan
REPUBLIC OF PANAMA—BOCAS DEL TORO, Almirante P O—Andrew A Campbell
S AFRICA, JOHANNESBURG, FAIRVIEW—Unity Book Depot, 66 Grace st

FOR THE MOST SKEPTICAL

Our own enthusiasm for the books which we offer for sale may be taken with a grain of salt; of course we are enthusiastic about them. We would not be offering them to the public if we were not. But no grain of salt need to be taken with the remarks from readers of our literature; they paid money for the books and with their money they also paid for the privilege of liking or disliking the books. Fortunately —wisely, we think—for the most part they like them.

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WORDS ARE CREATORS OF CONDITIONS

Why should one strive to use only good words—expressions of truth, health, purity, cheer, faith, prosperity, praise, joy, and good will? Because one's words ultimately manifest in the condition of which he persistently speaks. It has been proved that words (which are but the messengers of thoughts) are the creators of conditions in our lives and environments.

Every person wants to have health, happiness, and prosperity. Every person may have these blessings manifest in his life if he will cease to speak negatively of persons, circumstances, and things, and will use only words that are in accordance with absolute truth—true, constructive words.

The Unity Good Words club was organized and is conducted solely for the purpose of helping persons to understand the creative power of their words, and of encouraging and inspiring them to make righteous use of this power. The membership of the club now totals more than 55,000. May we add your name to our list of members, so that we may give you the coöperation that we are giving to thousands of others?

The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the club.

Name .....

Address .....

City ..... State .....

Sign this blank personally, and return for enrollment.

Helpful reminders to assist one in fulfilling the pledge of the club are the club emblems, the club motto, and the Good Words Club Reminder Box. A charge is made for the emblems and the motto, but the Reminder Box, together with instructions for its use, is sent free of charge.

If you wish further information, please address your inquiries to the central secretary, Unity Good Words club, Unity School of Christianity, 917 Tracy, Kansas City, Mo.

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Bible, American Standard Version		$4.50
Book of Silent Prayer	paper, $.50; de luxe,	2.00
Christian Healing	paper, $.75; cloth, $1.50; de luxe,	3.00
Christian Healing	French,	1.00
Cook Book, Unity Inn	washable cover,	2.00
Divine Remedies	paper, $.75; de luxe,	3.00
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Lessons in Truth		
	French or Italian, $.75; Norwegian, $1.00; German or Dutch,	1.25
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